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OUR PIONEERS
VI
HENRY SIDGWICK
BY C. D. BROAD

HENRY SIDGWICK, one of the founders of the S.P.R. and its first President, was born at Skipton on 31 May 1838. His father, Rev. Wm. Sidgwick, died in 1841, leaving his mother, *née* Mary Crofts, to bring up a family of young children. Henry Sidgwick entered Rugby school in 1852 and Trinity College, Cambridge, his father's old college, in October 1855. He was happy and successful at school, and, after a highly distinguished undergraduate career, in which he won most of the honours available in classics, he was elected to a Fellowship of Trinity in 1859.

The rest of his working life was spent in Cambridge, but it was not one of unchequered professional good fortune. During the 1860's he was engaged in a desperate internal struggle with the intellectual difficulties which the Christian religion, as then understood in England, presented to honest and instructed men. In the course of these inquiries he set himself to acquire a thorough knowledge of Hebrew and Arabic, made an elaborate study of theology, and immersed himself in philosophy. At that time it was a condition for holding a Fellowship that the holder should declare himself to be a '*bona fide* member of the Church of England'. Sidgwick, who was an extremely conscientious man, took this obligation more seriously than did many, and by June 1869 he felt obliged to resign his Fellowship and his Assistant Tutorship. The College appreciated his motives and regretted his loss, and did what little it could to compensate him by creating for him a lectureship in Moral Science, tenable without theological conditions. In 1875 Trinity appointed him to the more important and

better paid post of Praelector in Moral and Political Philosophy, and in 1881 (after the condition of Church of England membership had been abolished) elected him to an Honorary Fellowship. He was appointed to the Knightbridge Professorship of Moral Philosophy in 1883, and he held that chair thereafter until the spring of 1900, when the onset of his last illness led him to resign it. He died on 28 August of that year at Terling in Essex in the home of Mrs Sidgwick's brother-in-law, the third Lord Rayleigh, and is buried in the churchyard there. Some years earlier, when he had felt that a specifically Christian burial service would be unsuitable for him, he told his wife that the words most fit to be pronounced over his grave were these: 'Let us commend to the love of God with silent prayer the soul of a sinful man who partly tried to do his duty.'

Sidgwick's interest in ostensibly paranormal phenomena went back to his undergraduate days, when he joined the 'Ghost Society' which had been founded somewhat earlier by a number of Cambridge dons, among whom was his cousin, E. W. Benson, later Archbishop of Canterbury.

In 1864 Sidgwick and his friend Cowell sat together in London, and the latter produced automatic script. This purported to come from an independent communicator, but failed to answer the tests for identity devised by the two friends. Soon afterwards Sidgwick began a series of investigations into Spiritualism, which went on fairly continuously for the next ten years. Occasionally he witnessed some impressive phenomena, but could never get them under conditions which were completely satisfactory. From the end of 1869 he began to be associated in these enquiries with F. W. H. Myers, who had read classics as an undergraduate with Sidgwick as his private tutor. The following passage from a letter of 30 October 1873 to Myers gives a good description of Sidgwick's position at that date: 'As for spirit-rapping I am in exactly the same mind towards it as towards religion. I believe there is something in it, don't know what, have tried hard to discover, and find that I always paralyse the phenomena. My taste is strongly affected by the obvious humbug mixed up with it, which at the same time my reason does not overestimate.'

He was encouraged to persevere, however, by reading the accounts given by Sir Wm. Crookes from 1871 to 1874 of the results of his experimental researches on the physical phenomena of mediumship. He and Myers now formed a small association, a kind of forerunner of the S.P.R., with A. J. Balfour and the latter's sister Nora and their brother-in-law the eminent physicist the third Lord Rayleigh. Experiments were conducted in the

homes of the members with a number of professional mediums. It was in the course of these that Sidgwick met Nora Balfour, who later became his wife. The results of these investigations were afterwards narrated by Mrs Sidgwick in an excellent article in S.P.R. *Proceedings*, IV, entitled 'The Physical Phenomena of Spiritualism'. Sidgwick's reactions are well summarized in the two following extracts from letters to friends. Writing to Myers at the end of 1874, he says : 'What induces me, not to abandon, but to restrict my spiritualistic investigations is not their disagreeableness (they have never been other than disagreeable so far as paid mediums are concerned) but their persistent and singular frustration.' Writing to his friend Roden Noel in June 1878, he says : 'I have not quite given up Spiritualism, but my investigation of it is a very dreary and disappointing chapter in my life.'

That might well have been the end of the matter for Sidgwick, had it not been for the apparent success of certain experiments in thought-transference which Professor Wm. Barrett had been carrying out at Dublin in the early 1880's. At a conference held in January 1882, at Barrett's instigation, the formation of the S.P.R. was planned. Myers and Gurney, whilst they heartily approved of the scheme, would agree to join if and only if Sidgwick would do so and would consent to be President. After very considerable hesitation he agreed, under their respectful pressure, to do so. Why, after all, should a man who had plenty of congenial and useful work to do, dissipate his energy and incur the ridicule of many of his friends and colleagues in an attempt, as Myers afterwards put it, 'to get the moon for a child which had not even cried for it'? Once Sidgwick had overcome his very reasonable hesitations and given his reluctant consent, he threw himself with characteristic conscientiousness and ability into the disagreeable task which he had undertaken. His entry carried with it the adhesion to the Society of several others who were destined to play a most important part in its life and work. Not only was it the necessary and sufficient condition for obtaining the adhesion of Myers and Gurney. It brought with it also Mrs Sidgwick, her brothers Arthur and Gerald Balfour, and Lord Rayleigh. It would be hard to overestimate the importance to the S.P.R. of having as its first President a man like Sidgwick, whose reputation for sanity, truthfulness, and fairness was well known to everyone who mattered in academic circles.

Sidgwick gave his inaugural address to the S.P.R. on 17 July 1882. He delivered a second presidential address on 9 December of the same year, a third on 18 July 1883, and a fourth on 28 May 1884. He relinquished the Presidentship in 1885, thinking that

the Society could now profit from a change, but at the same time he undertook the editorship of the *Journal*. His immediate successor was Professor Balfour Stewart, but Sidgwick was again President for the years 1888 to 1892.

It is now time to say something about the main items of research with which Sidgwick was fairly directly concerned during his membership of the S.P.R. One of the first of these was the interviews with Mme Blavatsky, Col. Olcott, Mohini and other Theosophists, during their visit to London in 1884. The investigating sub-committee thought that the *prima facie* evidence for certain allegedly paranormal phenomena was enough to warrant the sending of Richard Hodgson to investigate on the spot in India. The result was the devastating exposure which occupies a considerable part of Vol. III of *Proceedings*.

During the latter part of 1884 Sidgwick was investigating critically the numerous ghost-stories which had been sent to the S.P.R., and in the September of that year he made a tour to interview persons who had contributed such stories. The results were embodied in an important paper entitled 'Phantasms of the Dead' by Mrs Sidgwick, which she read to the Society early in 1885. Sidgwick's comment was: 'It looks as if there were *some* cause for persons experiencing independently in certain houses similar hallucinations. But we are not at present inclined to back ghosts against the field as *the* cause.'

Sidgwick's central position in the late 1880's, and his oscillations about it, are well brought out in the following quotations from his letters. 'I do not doubt that thought-transference is genuine, and I hope that it will soon be established beyond cavil; but I see no prospect of making any way in the far more interesting investigation of Spiritualism' (3 January 1886). 'I feel that the natural drift of my mind is now towards total incredulity in respect of extra-human intelligences. I have to remind myself forcibly of the arguments on the other side, just as a year ago I had to dwell deliberately on the sceptical argument to keep myself balanced' (7 March 1886). 'I am drifting steadily to the conclusion that we have not and are not likely to have empirical evidence for the existence of the individual after death' (28 January 1887). 'I have not much hope of our getting positive results in any other department of our enquiry, but I am not yet hopeless of establishing telepathy' (16 July 1888). Even about telepathy, spontaneous and experimental, he had to admit to serious set-backs and disappointments. A case in point was that of Miss Relph of Liverpool, whose claim to telepathic powers he had investigated during March 1887. On the 30th the results were so good that he was

able to say 'they leave no doubt in my own mind that I had witnessed the real phenomena'. But attempts to repeat the results next day under unexceptionable conditions were a complete failure. He still accepted the former results personally, but realized that there was not adequate evidence to satisfy an outsider.

The next important work in which Sidgwick was engaged was the Census of Hallucinations. Statistics were being collected and worked upon from the spring of 1889 to that of 1894. Sidgwick introduced the subject to the Society in a special address in July 1889, and gave a report on the progress made in a second address a year later. The final report was written mainly by Mrs Sidgwick and Miss Johnson in close collaboration with Sidgwick himself. It occupied 400 pages in Vol. X of *Proceedings*, and is a most masterly bit of work.

In 1889 the Sidgwicks were occupied in experiments in telepathy with two young men as subjects, who were hypnotized by Mr G. A. Smith. Further experiments were carried out on the same subjects and with the same hypnotist in the period 1890 to 1892 by Mrs Sidgwick and Miss Johnson. The results were published in Vols. VI and VIII of *Proceedings*, and are very significantly above chance-expectation. The task consisted in guessing 2-digit numbers printed on discs which Mr Smith would draw from a bag and concentrate upon.

This led to Sidgwick's last contribution to the subject. Two Danish psychologists, Messrs Lehmann and Hanson, on the basis of experiments done by them in Copenhagen, suggested that the success might be explained by involuntary whispering on the part of the hypnotist and auditory hyperaesthesia on that of the subjects. The Sidgwicks thereupon carried out an elaborate series of experiments to test this hypothesis, and Sidgwick published the results in an important note on 'Involuntary Whispering' in Vol. XII of *Proceedings*. He concluded, no doubt correctly, that that hypothesis would not explain the results with Mr Smith and his subjects.

It will be fitting to conclude with the following estimate by Sidgwick himself of his merits and defects in relation to psychical research. 'I do not feel the least gift for making a legitimate hypothesis as to the causes of the phenomena, and I am too unobservant and unimaginative about physical events to be at all good at evaluating particular bits of evidence. . . .' 'I feel equal to classifying and to some extent weighing the evidence, so far as it depends on general considerations.'

Making due allowance for Sidgwick's natural modesty, I think

that this estimate of his powers is correct so far as it goes. His main contribution to psychical research did not consist in making ingenious experiments or suggesting fruitful and far-reaching hypotheses. It consisted in the weight which his known intelligence and integrity gave to the serious study of the subject, in the tact and patience with which he handled the very difficult team which he had to lead rather than to drive, in the extremely high standard of evidence which he inculcated both by example and by precept, in his courage and persistence in face of repeated failure when success seemed almost within reach, and in the general maxims which he laid down in his various addresses to the S.P.R. These last are full of wisdom. I will end by quoting one sentence from his presidential address of 10 May 1889, by way of consolation to those who may be exposed to that occupational risk of the psychical researcher, viz., charges of deliberate cheating: 'My highest ambition in psychical research is to produce evidence which will drive my opponents to doubt my honesty or veracity. I think that there is a small minority of persons who will *not* doubt them. . . . As regards the majority of my acquaintances I should claim no more than an admission that they were considerable surprised to find me in the trick.'

SCOTTISH HAUNTS AND POLTERGEISTS: A REGIONAL STUDY

BY G. W. LAMBERT, C.B.

IN two papers on poltergeists (*Journ.* 38, pp. 49, 201) I have given a number of reasons for thinking that the primary effects in such cases, in the way of noises and movements of objects, may very often be due to subterranean forces, of which the commonest is water in motion. In a subsequent study of a haunted house at Cheltenham (39, p. 267) I put forward a number of considerations suggesting that in that case also underground water was the *initial* cause of the incidents recorded. The hypothesis that many cases of haunting are due to noises of obscure origin, which have been misinterpreted as footsteps, sounds of carriage wheels, shrieks, swishing of dresses, and so on, is not a new one. For an earlier statement of it the reader is referred to the Report on the Census of Hallucinations (1894) in *Proceedings* (10, pp. 180, 340). In a few isolated cases the cause of the noises has been discovered, but, so far as I am aware, no comprehensive survey of the whole field has

been made with a view to discovering the main causes of 'unaccountable' noises and movements of objects. The delay in making such an attempt has been due to a number of causes, of which the more important are as follows :

First, the addresses of many haunted houses had to be kept secret for many years, with the consequence that investigation of local features was impeded. Secondly, the persons interested in the subject have, for the most part, been so strongly inclined to a psychical or psychological solution of the problem that they have tended to overlook physical clues. Lastly, there is very little literature on the subject of curious effects caused by minor earth tremors, intermittent springs and the like, to guide the investigator. It is only occasionally that he can find records of incidents, admittedly of physical origin, which throw light on the kind of happenings now under consideration.

In their recently published book *Four Modern Ghosts* (Duckworth, 1958), the authors, Dr E. J. Dingwall and Mr T. H. Hall, draw a distinction between haunts and poltergeists (p. 15). According to them haunts are characterized by noises and slight movements or vibration of objects, whereas poltergeist outbreaks are marked by noises and violent movements. They instance (p. 15), as a case of haunting, the disturbances at Ballechin Lodge, Perthshire, in 1896-7, which included the pulling off of bedclothes, and the lifting up and moving of beds, feats of strength which some people would attribute to a poltergeist. To me the difference appears to be one of degree rather than one of kind, and in this study I have made no attempt to distinguish between the two. The traditional idea that a haunting ghost is a phantasm of a dead person, whereas a poltergeist is a sub-human entity or force which can only manifest itself through a living person, is the sort of notion for which this study attempts to furnish a more scientific substitute. Those who, like the authors of *Four Modern Ghosts*, believe that the solution of the poltergeist problem will not be found in the paranormal sphere have left to them very few alternatives. No one nowadays would seriously suggest 'electricity', which at one time was held responsible for various kinds of unaccountable events. A geophysical solution seems to be the only one left.

If that is a right conclusion, one ought to find that haunts and poltergeists, if the places at which they occur are plotted on the map, show a distribution which is more like a geophysical pattern than a population density pattern.

In order to test this point, I have taken Scotland, which not only furnishes some well-defined features in the structural sense,

but also provides a fair sample of cases of haunts and poltergeists. In Appendix I will be found a list of 50 cases, collected from various sources, to which references are given. Some are indoor and others are outdoor cases. Most of them have already been classified for record purposes as 'haunts', but here and there a P. reference will be found, signifying a poltergeist. I have in no case altered the marking I found. At the moment we are only concerned with the place at which each case occurred, so I have included in the table no description of the incidents which took place. Nor have I excluded one or two cases (e.g. No. 8), in which at a secondary stage some measure of fraud was detected or alleged. The important point is that a ghost story *started* at that place.

The 50 cases listed are all different from those in my earlier list of poltergeists (*Journ.* 38, 64-6). I have examined the list for misleading 'bunches', due to the hazards of collecting stories of this kind. The largest bunch of that kind is formed by Nos. 45-8 (Reference H. 128), which were collected by one individual who seems to have had a territorial connection with the Moray Firth neighbourhood. The omission of those cases would not alter the general conclusions to be drawn from the list, as we shall see later on. Figure 1 is an outline map of Scotland on which each of the places shown in the list has been indicated by a dot.

It will be seen at a glance that the dots with very few exceptions fall into a series of fairly well-defined groups, which can be described as follows :

- I. The Aberdeen-Banff Group.
- II. The Firth of Forth Group (on each side of the Firth).
- III. The Great Glen Group.

Group II may look rather like a population density pattern, but the places in Groups I and III are nearly all in sparsely populated areas, and in many cases are isolated farm houses. Density of population is, of course, a factor in the situation, see for instance the Edinburgh 'cluster' in Group II. But it does not appear to be the governing factor. If it were, one would expect to find at least a case or two in the Glasgow area in many parts of which the population density is over 500 to the square mile. But in the list of 50 cases there is not one. Cases do, of course, occur in that area, No. 6 in my earlier list being an example (38, 64). Their rarity, however, contrasts markedly with their comparative frequency in the Group III area, where the population density is under 50 to the square mile.

The 'scatter', however, is extremely interesting if examined in comparison with a geological map of the country. Groups I and III are in the seismic area, which is, roughly speaking, the belt

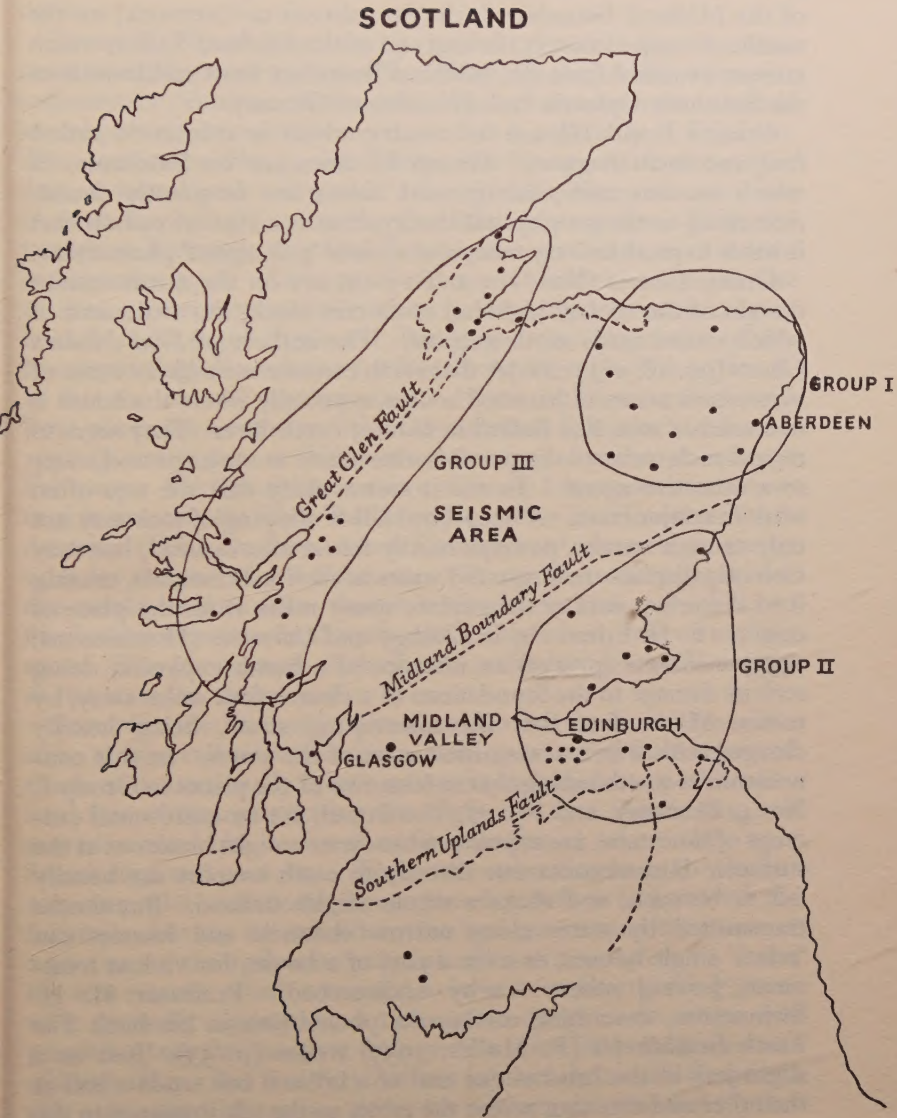


FIG. 1

SHOWING LOCATIONS OF REPORTED HAUNTS AND POLTERGEISTS

across Scotland between the Great Glen on the north and the line of the Midland Boundary fault (Stonehaven to Greenock) on the south. Group II covers the east end of the Midland Valley, which crosses Scotland from the Midland Boundary fault southwards to the Southern Uplands fault (Dunbar to Girvan).

Groups I and III are in country which is subject to rather frequent earth tremors. Group II cases are on limestone, in which caverns and underground rivers are frequently found. According to the geophysical theory, that is a kind of terrain that is liable to produce very noisy and violent 'poltergeist' phenomena.

Group I cases (Nos. 1-5 and 15-19) are on the north-eastern margin of the central highland mountain block, the settlement of which causes many earth tremors. The authors of *Four Modern Ghosts* (pp. 18, 19) consider that earth tremors are a likely cause of mysterious noises in haunted houses, especially where the house is in a seismic area, like Ballechin House, Perthshire. They seem to regard such tremors as a possible alternative to underground water as a causative agent. To me it seems likely that the two often work in conjunction. A deep-level fall or slipping of rock may not only cause a tremor, perhaps hardly felt at all overhead, but may violently displace underground water in confined channels, causing it to disturb points at the surface many miles from the place of origin. F. H. Edmunds, in *Geology and Ourselves* (Hutchinsons, 1955) mentions (p. 239) an instance of a bomb explosion doing serious damage to the foundations of a church four miles away, by reason of the fact that the intervening strata, being heavily charged with water, transmitted most of the shock. In this connexion it is worth noting that at least two of the places in Group I, No. 4, Banchory, and No. 17, Tomintoul, are on quite small outcrops of limestone, i.e. at points where water might break out at the surface. Disturbances due directly to earth tremors are usually felt to be such, and shake a whole neighbourhood. But shocks transmitted by water along narrow channels and fissures can 'select' single houses, or even a part of a house, for violent treatment, leaving others nearby undisturbed. Professor H. H. Swinnerton, describing earthquake phenomena in his book *The Earth Beneath Us* (F. Muller, 1955) writes (p. 53), 'Just as a slight jerk of the hand at one end of a billiard cue sends a ball at the other end coursing across the table, so the jolt imparted to the rocks below ground sends the soil and stones flying from the surface.' The contention here is that a jolt imparted to a house from underground, either by water in a confined channel or by rock, can be transmitted through the structure of the building to loose objects in the rooms, sending them 'flying', and that this can

happen without any damage to the house, if it is on a firm foundation.

Group II (Nos. 6, 7, 20, 21, 23-35 and 43) are mostly round the coast from Montrose to Berwick. The rocks are for the most part sedimentary (limestone and sandstone), and one finds some rather severe poltergeist cases among those listed, especially in Fifeshire. Two 1958 cases, No. 34, Kirkcaldy, and No. 35, St Andrews (see App. 2, notes) both being what I should call poltergeist cases, are of some theoretical interest for the following reasons. First, the trouble at Kirkcaldy (17, Oak Tree Square) is said to have started in February, 1958. Those who said it can hardly have known that another poltergeist case started on 3 February at Seaford, Long Island, N.Y. (1468 Redwood Path), see the *Newsletter* of the Parapsychology Foundation for March-April, 1958 (Vol. 5, No. 2). Is this an 'acausal synchronicity'? I am inclined to think not. Both places are on the sea. For Great Britain *Whitaker's Almanac*, 1958 (p. 162) gave a 'high water warning' for the period 5-9 February. For the Atlantic shore of Long Island, on which Seaford is situated, the Tide Tables 1958, for the East Coast of North America (U.S. Department of Commerce)¹ show high spring tides for the period 3-8 February. To complete the comparison, one would need to show that at both places there was a head of flood water from the land at the time, either from rain or melting snow. The photograph of the house at Seaford in the *Newsletter* shows snow on the ground.

Secondly, the Kirkcaldy 'ghost', which had made itself troublesome at intervals since February, making noises of 'footsteps' and thuds, and occasionally opening drawers and windows, performed a final feat of strength during the night of 11/12 September, and moved a wardrobe and a chair in a bedroom, where they were found displaced next day. There was some dispute as to whether someone who visited the house the day before had moved the furniture, but the householder, who had gone round the house at 2.30 a.m. on the 12th was quite sure all was in order then. Later the movements, which seem not to have been heard taking place, were excitedly reported by a 12-year old daughter, in whom it is possible to see the 'naughty little girl' so often blamed for this sort of happening. But it is very curious (a) that she should have kept this particular trick up her sleeve for over six months, and (b) that early that same morning a poltergeist should have started throwing small objects about in a bedroom of a cottage adjoining Rusack's Marine Hotel at St Andrews, about 20 miles away. It kept up its

¹ For a copy of these Tide Tables I am indebted to Dr Karlis Osis, Director of Research, Parapsychology Foundation.

performance for two more nights, during the small hours, after which there was no one to observe its activities. Here it must suffice to point out that *Whitaker* (loc. cit.) gave a 'high water warning' for the period 14-17 September, and that the tide table times for the early morning tides on the 12, 13 and 14 September were 1.10, 1.58 and 2.25 hrs.

Clearly, to discover whether the observations I have made on these two cases really point to a nexus of cause and effect would require a much more detailed investigation of local conditions than I have been able to carry out. The sequence of events in these 'tidal' cases is far from clear, and in order not to interrupt this Scottish survey, I have relegated to Appendix 2 some notes on an English case (Runcorn) which illustrates the manner in which tides in estuaries may be able to influence the onset of poltergeist phenomena.

Group III (Nos. 8-14, 36-40, 44-50) includes 19 cases, and shows a remarkable degree of alignment with the Great Glen fault. At the north east end the pattern fans out to an extent corresponding with the area of sedimentary rocks in that neighbourhood. In the south west the places are on the southern side of the fault, where there are long narrow outcrops of limestone, a feature entirely absent on the other side. These details can be seen on the coloured Geological Map of the British Isles (4th Edn., 1957) published by the Ordnance Survey.

Three cases, Nos. 22, 41 and 42 are left ungrouped.

The above considerations lead me to the conclusion that stories of haunts and poltergeists get started much more frequently on some kinds of terrain than on others. The method used does not prove that any particular story is to be explained by the geophysical theory, but it does make exceptions much more difficult to establish, because the survey suggests that the proportion of cases of geophysical origin is much larger than most people have supposed. Nor does the method throw any light on the secondary effects of a case, such as apparitions, beyond raising a presumption that the figure seen was no more than a subjective result, without any paranormal significance. For that reason great care must be taken to test the validity of any verification of the story from the past history of the place.

Finally, I add some observations from the field of meteorology which, though not conclusive, lend to the geophysical theory some support of a kind which is not vulnerable to the argument that all the effects noticed are mere variations reflecting population densities.

In the following paragraph a 'wet' year means one in which

rainfall was greater than the average, and a 'dry' year means one in which rainfall was at or below the average. During the period 1868-1954 (87 years, both years included) there were in Scotland 41 wet years and 46 dry ones. In the appended list of haunts and poltergeists there are 25 dated entries falling within the above period. Of these 14 were in wet years and 11 in dry years. As it is a reasonable assumption that after a spell of two wet years in succession the saturation effects underground last well in to the next year, it is worth noting that five of the 11 dry year cases fell in years immediately succeeding runs of two or more wet years. One case, No. 28, lasted from 1871 till 1878, thus covering nearly the whole of the 'wet seventies', a period of such high rainfall that it occupies a chapter (Ch. 5) to itself in *British Floods and Droughts* (C. Brooks and J. Glasspoole: E. Benn, 1928). Although the sample is small, and may contain some faulty selections, it seems to show a 'preference' for wet conditions of a kind favouring the onset of phenomena, if they are due to geophysical causes. If, on the other hand, rain has nothing to do with the matter, one would not expect to find the peculiarities of distribution to which I have called attention. The numbers of wet and dry years in the period 1868-1954 were obtained from the tables in *British Rainfall 1923*, p. 119, and 1954, p. 82, and relate to Scotland only. For permission to study the relevant issues I am indebted to the Librarian of the Royal Meteorological Society, who kindly gave me access to them.

APPENDIX I

LIST OF FIFTY

SCOTTISH HAUNTS AND POLTERGEISTS

No.	Year		Place	Source
1.		Aberdeen	Elm Hill	B.G. 207
2.	1885	"	Glentanar	B.G. 90
3.	1891	"	Balmoral	B.G. 990
4.	1890	"	Ben Macdhui	H. 200A
5.		"	Banchory	Jnl. 9. 37
6.		Angus	Glamis	H. 72
7.	1927	"	Montrose	H. 222
8.	1920	Argyll	Ledaig	Jnl. 20
9.	1929(?)	"	Drimnin	H. 263
10.	1882	"	Inveraray	P. 107
11.	1947	"	Kinlochleven	H. 52
12.	1883	"	Loch Nell Castle, Oban	B.G. 212
13.		"	Achnadarroch	A.M. 17
14.		"	Ballachulish	A.M. 32
15.		Banff	Cabrach Mill	A.M. 193
16.		"	Greenmire, Glenlivet	A.M. 196
17.		"	Tomintoul	A.M. 196
18.		"	Knockandu	A.M. 61, 201

19.		Banff	'Melroses' (Banff-town)	18
20.	1885	Berwickshire	Coldingham	B.G. 174
21.	1907	"	Earlston	H. 169
22.	1853	Bute, Isle of	Rothsay	M. 23
23.	1946	East Lothian	Pencaet Castle	H. 33, 47 ; A.M. 138
24.		"	Stevenson House	H. 128
25.	1947	Edinburgh	Charlotte Square	H. 41
26.	1936	"	Observatory Road	H. 192
27.		"	Learnmouth Gardens	H. 21
28.	1871-8	"	Blackets Place	<i>Jnl.</i> 2. 347
29.	1927	"	Castle	H. 160
30.	1890	"	Holyrood	M. 21
31.	1875	"	Woodhouselee	B. 914
32.	1940	Fife	Pitmillie	P. 4
33.	1842	"	Cupar	<i>Times</i> , 5.7.1842
34.	1958	"	Kirkcaldy	<i>Dundee Courier</i> , 9 Sept.-10 Oct. 1958
35.	1958	"	St Andrews	<i>Dundee Courier</i> , 13-15 Sept. 1958
36.	1953	Inverness	Ardachie Lodge	<i>Jnl.</i> 38. 159 : P. 137
37.	1870	"	Drumashie Moor	H. 24
38.		"	Bucht House	H. 128
39.	1680	"	Lochaber	D.G. 239-45
40.		"	Lakefield	B.G. 203
41.		Kirkcudbright	Glenlee, New Galloway	B.G. 61
42.		"	Greenlaw, Castle Douglas	103C
43.	1885	Midlothian	Midfield	B.G. 212
44.		Mull, Isle of	Loch Buie	A.M. 39
45.	1878	Ross	Conon Bridge, Nr. Dingwall	H. 128
46.	1889	"	Stratton Lodge, Culloden	H. 128
47.		"	Teaminish, Alness	H. 128
48.		"	Tonadaile, Moray Firth	H. 128
49.		"	Geanies, Moray Firth	G.V. 109
50.	1870	Sutherland	Castle Dornoch	<i>Jnl.</i> 2. 147

ABBREVIATIONS

- A.M. A. MacGregor, *The Ghost Book* (Robert Hale, 1955).
 B.G. S.P.R. Book of Haunts (MS).
 D.G. Andrew Lang, *Dreams and Ghosts* (Longmans, Green, 1897).
 G.V. A. M. W. Stirling, *Ghosts Vivisected* (R. Hale, 1957)
 H. S.P.R. Index of Haunts (Cards).
Jnl. *Journal S.P.R.*, Vol. and page no.
 P. S.P.R. Index of Poltergeists (Cards).

NOTES

Summary of events, Cases Nos. 34 and 35

Case No. 34. Kirkcaldy. 17 Oaktree Square.

A 'council' type house, two stories, at a corner. A covered passage runs between it and the adjoining house.

Period. February to September 1958.

Phenomena. Intermittent. Windows opened of their own accord drawers jumped open, bumps and scuffling noises heard. On one occasion (Sept. 12) a wardrobe and chair were found moved in a bedroom, apparently of their own accord.

Signs of damage. Cracks found in ceiling of covered passage underneath a bedroom, which were repaired as dangerous by Burgh workmen.

Case No. 35. Annexe to Rusack's Marine Hotel, St Andrews

A small two storey building adjoining the hotel.

Period. Early a.m. 12 September to early a.m. 14 September 1958.

Phenomena. A thick leather belt, a book, a salt-cellar, and two scarves thrown across the bedroom. A cup and dish and an ink-bottle thrown off the mantelpiece. Movements mostly from free end of building towards the hotel.

Witnesses were three members of a dance band, the leader of which has furnished information additional to that given in the *Dundee Courier*.

General. The bedroom in which the incidents took place was only occupied during the season, and was empty after 14 September, when the hotel closed for the winter.

The building is on limestone under sandy soil.

APPENDIX 2

NOTE ON THE RUNCORN (CHESHIRE) CASE

At Runcorn on the River Mersey, in August 1952, there were two series of 'unaccountable' phenomena, (1) at Pool Farm, about 90 feet above sea level, and (2) at 1 Byron Street, about 150 feet above sea level, situated about half a mile from Pool Farm. Accounts appeared at the time in the local weekly press (*Runcorn Guardian* and *Widnes Weekly News*), and a member of the Society, the Rev. W. H. Stevens, visited both places, and sent two reports of his own findings.

The case is of considerable theoretical importance, as there were two outbreaks at much the same time, and at no great distance from one another. Moreover, some of the phenomena took place without any 'young person' being anywhere near. The case thus provides a searching test of the theory that the force in poltergeist cases is somehow provided by human beings, especially adolescents.

In my first paper on Poltergeists (36, 62) I referred very briefly to 'the Runcorn Case' (among many others), mentioning some dates which seemed to me significant. My observations, which had reference to the two outbreaks (though I did not mention that point) have been criticized by the authors of *Four Modern Ghosts*, whose comments show that they have not understood the point of my observations. The authors refer only to the phenomena at 1 Byron Street, and make no mention at all of the incidents at Pool Farm. From my point of view the earliest starting date was significant. The Rev. W. H. Stevens, after a visit to the farm on 31 July 1953, reported on the outbreak, and gave 10 August as the date of the first unaccountable incident there. From the theoretical

point of view the significant facts are that the two outbreaks were at about the same time, and that they both started after (not necessarily immediately after) the very high tide of 9 August.

The authors correctly quote me as postulating two causative factors, (a) suitably heavy rainfall at or very shortly before the outbreak, and (b) conditions in the bed of the river likely to cause temporary blocking of outfalls discharging flood waters from adjacent land.

My assumption was that the very high tide of 9 August might have blocked outfalls with mud, obstructing them for days or weeks, until the mud had been scoured out again by flood water from the land. Once the obstruction had occurred, underground channels would have filled to capacity up to levels far above sea level. But no violent effects would have followed from the force of the tide alone, as their occurrence would require the fulfilment of condition (a), namely a flood from the land. The head of water 'available' at either place affected depended not on the height above sea level, but on the height of the land *above* the point of disturbance. Behind both Pool Farm and Byron Street the land rises steeply to over 200 feet, which is quite enough for the purpose of the geophysical hypothesis. Whether there was in fact enough rain during that August and September to account for the phenomena observed is a difficult question to answer. The authors made no attempt to answer it. Information is scanty as to the time taken for rainfall on open land to reach the water table. Experience with wells in the area suggests that it might be 10 days to a month, or even more. The rainfall records for that area show that the heaviest fall of the month of August was on the 9th, the date of the high tide. Of that, the portion which entered the river by surface drainage may well have added to the height of the tide, whereas the portion which sank into the ground to the south of Runcorn may not have affected springs at or below the 150 foot level till several days later. There was no torrential rain on the 15th, like that which caused the Lynmouth disaster in Devonshire on that day, and after that falls were slight. In that neighbourhood it is quite possible that underground disturbances are also occasionally caused by falls of rock some miles to the south in the brine pumping area, of which Northwich is the centre, about 12 miles away. Such falls must displace large volumes of water, transmitting shocks to places several miles from the point of origin. So long as possibilities of the kinds mentioned have not been definitely ruled out, it is not safe to attribute to any kind of paranormal cause the events here in question.

The physical incidents at Pool Farm were not very impressive. In the farm house itself they amounted to no more than some rattling of drawers and the upsetting of some jam pots in the kitchen. But in the adjacent farm buildings, some 25 to 30 yards away, there were incidents of some kind on several nights, which had very serious results. Fifty-three pigs died in about three weeks, no sign of disease being found by veterinary examination after death. They are said to have shown signs of terror, and one was seen trying to climb out of its sty. A cow also was found one morning sweating and showing signs of fright. The animals were all standing on concrete floors, and there is a strong

presumption that the buildings in which they were kept were shaken by the same force as that which, less violently, shook the farm house. The description of the cow reminds one of the description of Dr Glanvil's horse, when he had been spending a night with Mr Mompesson during the disturbances caused by the 'Drummer of Tedworth'. The horse was found in the morning in the stables sweating 'as though it had been rid all night', and, after going lame on the way home, died two or three days later from an unknown cause. (*Sadducismus Triumphatus*, p. 105.) Animals which feel the ground shaking under them instinctively try to escape, and, if they are penned or tethered, are liable to do themselves serious injury by frantic efforts to get away. The pigs at Pool Farm may have killed themselves with overexertion.

In addition to the primary effects at the farm some visual effects were observed by Mr and Mrs Crowther, who reside there, at a rather late stage in the series of incidents. They were in the nature of dark clouds, up to seven feet high, moving about in the farmyard and kitchen. They seem to have been of a hallucinatory character, and I have regarded them as secondary effects.

The phenomena at 1 Byron Street were mostly in the nature of movements of small articles or of pieces of furniture. The important point to notice is that practically all the movements were from, or more rarely to the outer wall of the bedroom, against which the much damaged dressing table stood. (For details and a plan the reader is referred to Chapter III of *Four Modern Ghosts*.) The inference is that the house was receiving lateral shocks against that outer wall below ground level. Are there any features in the geology of Runcorn to lend colour to the theory that such shocks may have occurred at Byron Street and Pool Farm?

The 6-in. Geological Survey Map Cheshire XXIV shows that Runcorn is on red sandstone, which is severely faulted several times in a north to south direction. One fault passes across the corner of the Cemetery, some 60 or 70 yards from 1 Byron Street. Another passes about 200 yards east of Pool Farm. Byron Street is at the junction of the red sandstone with the waterstones, so called because they furnish much water. In the underlying rock the water travels chiefly along fissures and bedding planes. 'By traversing the rock in numerous directions they lay an indefinite area of rock surface under contribution.' (G. S. Memoir No. 80 N.W., p. 37). In former times well-sinkers in that neighbourhood were sometimes in danger of losing their lives owing to sudden breaking out of underground water. In short, the subterranean conditions both at Byron Street and at Pool Farm strongly favour the geophysical theory. That disturbances of the kind do not occur more frequently is to be attributed to the fact that the natural and artificial drainage channels are able to cope with the volumes of water flowing through them, save in very exceptional circumstances such as those assumed to have obtained in August and September 1952.

It is noteworthy that in three long-continued and severe cases, namely the Chateau de T. in Normandy, Runcorn in Cheshire and Kirkcaldy in Fife, the outbreaks all took place on fissured sedimentary rock near the

sea, with sand or mud on the shore, liable to be moved about in an unpredictable manner by the tides and storms. I have yet to find a violent poltergeist case where the subterranean conditions make the geophysical theory manifestly inapplicable.

AN EXPERIMENT IN APPARITIONAL OBSERVATION AND FINDINGS

BY A. D. CORNELL

AN experiment in apparitional observation has been undertaken in Cambridge to determine how many people would claim to have experienced the seeing of an apparition or ghost, and to examine the extent of the discrepancies in the individual reports.

Bearing in mind the factor of discrepancy in all spoken or written reports of any everyday occurrence witnessed by individuals collectively or alone, the experimenters wished to examine how much variation would exist in unsolicited reports of a phenomenon of apparitional character, occurring in a well-frequented but semi-isolated area at the same time each evening.

Accordingly, a small field behind King's College bounded by well-frequented walks, situated between the river and the main Queen's Road, was chosen to enact a Ghost Walk for six nights. Members of the C.U.S.R.P.¹ took part as the apparitions on various evenings, and as observers of the phenomenon, to record any reactions of the various people who passed by.

The apparition itself was produced by three individuals on separate occasions, two walks being undertaken by one undergraduate (A.H.), one by another undergraduate (J.H.), and three by myself. The maximum distance from which the apparition could be observed was from the King's College Residence block, some 650 feet from the site chosen. The nearest points from which the apparition could be observed by passers-by being either Clare College back path, King's College river path and bridge, or the Queen's Road and adjacent path, these latter observing points forming roughly a 450 foot square with the Ghost Walk in the centre of this area.

At exactly 9.55 p.m. the experimental apparition was produced, this time having been chosen because of the twilight conditions,

¹ Cambridge University Society for Research in Parapsychology.

pre-public house closing and to allow maximum observation on all sides, as the north and south paths were closed at 10.30 each evening. The main Queen's Road was also at this hour just lit by sodium lamps, thereby making one side of the site light in contrast to the other three.

The phenomenon consisted of a $4\frac{1}{2}$ minute appearance of a person hooded and wrapped in a white sheet which reached down to within 1 foot of the grass-covered ground. It appeared suddenly at a point some 150 feet from the King's backs path, walked slowly a further 120 feet, stopped, raised the left hand slowly in the air, lowered it, turned 45° to the right, then walked towards one of two low mounds, ascended the mound (8 feet high) faced towards King's, raised both arms in the form of a cross and then suddenly disappeared. The whole of the proceedings could be seen clearly by C.U.S.R.P. observers at selected points around the area on every occasion. Each ghost imitator was obliged to crawl from the King's backs path to the selected point of sudden appearance, having concealed the white sheet inside his jacket, and at the end of the walk tug the sheet free from his body by pulling it from behind and falling with it on to the ground, then crawl down the mound and away to the river's edge to ensure minimum observation. The observers considered on all occasions that the sudden appearance and disappearance were quite startling and could well be considered to be of a paranormal nature.

As each night's performance of the ghost walk was identical, the experimenters were in the unique position of knowing exactly every detail of the phenomenon, a circumstance which very rarely occurs in cases of genuine apparitional recording. It was hoped that, armed with this knowledge, some indications as to the degree of discrepancy with the known facts would come to light in the reports of witnesses. In actual fact, although it was estimated that some 70-80 persons were in a position to observe the apparition, not one was seen to give it a second glance, or react to it in any way.

On the N.E. side of the site (King's and Clare College) there were possibly persons in their rooms, who could clearly have seen the phenomenon; the exact figures are unknown in this direction, therefore in estimating the number of persons near enough to observe it, the actual figures are restricted to persons seen walking or cycling along the King's backs path, Clare backs path and Queen's Road path.

As a test of observation alone it is revealing, particularly when one takes into account that unfortunately in between the time of choosing the site and the actual experiment, a number of cows

were placed in the field to grass. These animals, far from being alarmed by the presence of an apparition, gave it concentrated interest, and on three of the six nights actually followed it at a distance of some 6-10 feet. Observing the animals and the apparition, one could quite clearly distinguish the apparition. No one glancing in that direction could be expected to think that the white-clad figure had anything to do with the cows. In fact, one would expect the cow's presence in the field to have drawn attention to the one object out of place. The following table gives an estimate of the number of people in the vicinity and their locations, from which they could have been expected to see the experimental apparition.

<i>Walks</i>	1	2	3	4	5	6
May 1958	10th	15th	16th	17th	18th	23rd
Apparition						
Experimenter	A.D.C.	A.H.	A.H.	J.H.	A.D.C.	A.D.C.
Duration of appearance	4'30"	4'30"	4'30"	4'30"	4'15"	4'40"
Persons passing :						
Clare Path	2	3	?	1	(2)?	2
Queen's Road and path	12	9	7	8	16	6
King's path	4	3	(1)?	2	3	4
<i>Total</i>	18	15	7	11	19	12=82

On the 2nd and 3rd nights while acting as an observer along the Queen's Road path, I saw a total of 16 persons pass by the site whilst the experimental apparition was walking. Four persons glanced in the direction of the apparition, but did not seem to notice it although it was quite clearly discernible. Two further couples walked in such a direction as to be facing the apparition for some 20 seconds, but failed to give any sign of seeing it. Similar reports were made by two other observers on different nights. No queries were addressed to the observers, no sudden checking of stride was seen or exclamations of interest heard, although these would have been clearly detected in the quiet evening conditions.

In the absence of any evidence to the contrary, it must be concluded that although a sufficiently striking imitation of an apparition walked in a fairly unusual area for any living person to fre-

quent at that time of night, it was not seen, or—if seen—was not considered abnormal.

Whilst the experiment was a failure in producing any unsolicited reports of a ghost, the apparently completely negative reaction to it by some 70–80 persons raises several interesting points.

- (1) No one saw it.
- (2) Some people saw it but did not consider it abnormal.
- (3) No one seeing it considered it paranormal.

It is difficult to hold that (1) is the correct explanation. Great care was taken by the experimenters as to the setting of the scene, and a white-clad figure in the middle of a damp grass field, followed by a number of cows, is hardly to be ignored at the best of times. The maximum distance at which the experimental apparition could be seen was 650 feet. If no one saw it consciously, one can only surmise that they did not want to see it, which might be significant from a psychological point of view.

(2) is also difficult to accept in view of the points made in (1) above. Undergraduates in Cambridge do get up to some very odd things, but their actions usually attract attention.

(3) seems on the face of it to be the most likely explanation, but it is very difficult to understand why, if it was seen, there were no reactions to it at all. One can argue that perhaps some persons did observe the moving figure, contemplate its abnormal or paranormal nature, but dismissed it from their minds.

The most obvious explanation is that *no one saw it*, which raises a number of further interesting questions in view of the nature of the object, its environments and the care taken in its presentation.

One might argue that the negative results indicate that a greater number of genuine apparitions occur than are reported, due more to the lack of observation on the part of the general public than timidity in mentioning such apparent psychical experiences.

The negative results of this Cambridge experiment may be due to the absence of a more subtle psi factor which is always present in genuine apparitional experience, serving specifically to draw the percipients' attention to its paranormal status.

In all cases of post-mortem apparitions and apparitions of the living, we hold that there are separate roles of agent and percipient. In apparitions of the living the agent is that of the living personality which the apparition represents, a fact quite definitely established in many individual cases. In post-mortem cases the discarnate personality is deemed the agent, a matter which—although strongly suggested—cannot be conclusively proved. What if, as other forms of psychical experience indicate, the role

of an agent and percipient are present in one individual? Could this explain the negative result of the experiment, and reciprocally could the experiment strengthen the hypothesis that apparitional experiences are sometimes due to a form of self-induced psi stimulation at a subliminal level which directs the percipient's attention to the psychical phenomenon being produced? Such a theory does not rule out instances of telepathic stimulation of a percipient by another individual acting as agent, as for instance in crisis cases, but presents an alternative explanation as to how a basic psi stimulation is manifest after dramatization by the percipient.

In all cases where a psi factor occurs effecting some form of psychical phenomena the responsibility of interpretation falls upon the percipient ; it is he (or she) who has to decide what it is, why it occurred and how.

This cannot happen unless the instigating psi factor is present either in the form of a telepathic impression from an outside agent, or motivated by some secondary personality agent within themselves.

We must conclude that during the Cambridge experiment this basic psi factor was not present ; there was no external stimulation in the form of a telepathic impression on the part of the C.U.S.R.P. observers who, while watching the proceedings, could have acted as agents. Perhaps because they knew that it was not paranormal, they did not instigate the basic psi factor. This does not, of course, mean that a person, knowing an object they are looking at is not paranormal, cannot influence some one else telepathically to consider it as such.

Evidently none of the passers-by saw it as an apparition, because no psi factor was present within them at a subliminal level. In other words—their attention was not drawn specifically to a phenomenon created by any psychical agency. They therefore failed to see a ghost.

THE GREY LADY A STUDY OF A PSYCHIC PHENOMENON IN THE DYING

BY PAUL TURNER M.B., B.S., B.Sc.

THERE is a vast amount of literature on the subject of hallucinations relating to the death of a person, witnessed by people at varying distances in space and time from the scene of the event. Rarely,

however, has the reverse process been discussed, that is, the occurrence of psychic phenomena in the dying person himself. The paucity of literature on this aspect results, no doubt, from several difficulties which will be discussed.

A study has been carried out in a large London hospital in a unit which specializes in the treatment of malignant disease. A relatively large number of deaths occurs in this department, and many of the patients are actually admitted in the terminal stages of their disease. The name of the hospital will not be given for obvious reasons.

A legend has been current for many years that in the wards of this particular unit a lady in grey has been seen by patients who have invariably died shortly afterwards. She is described as being a lady of middle-age, wearing a nurse's uniform of grey material, not corresponding to any uniform at present worn in the hospital.¹ She is of a kind and gentle disposition, and has often been said to have helped the patient in some way, and made them comfortable.

So much for the legend itself. Some people have said that the lady is only visible from mid-calf upwards, because she walks on the floor-level of the ward as it was before the present block was rebuilt. Others say that she is the ghost of a sister who fell down a lift shaft at the turn of the century; others that she is an administrative sister who was found dead in her office on the top floor of the wing. It has not been possible to confirm any of these latter additions to the legend.

An attempt was made to collect some first-hand examples of this hallucination from nurses who had nursed patients in this unit. Several volunteered to record their experiences in writing and added their signatures to the record. These are given below. Other reliable experiences were obtained by word of mouth, but circumstances prohibited their being written down and they are not, therefore, given here.

Examples

(1) September 1956. Ward—P.F.

The patient was a man of 75–80 years, with a cancer of the lung, and Paget's disease.

While filling the water jugs on patients' lockers at about 8.30 p.m. the nurse found this patient's jug empty. He said, however, that there was no need to fill it because he had already been given

¹ The present uniform of sisters in the hospital came into use in the early 1920's. It consists of an Oxford blue dress with white apron and collar contrasting with the grey dress previously worn.

a glass of water. She asked him who had given it to him, and he replied that a very nice lady had done so, and that she was at that moment standing at the foot of the bed. He said that she was dressed in grey. There was, of course, no other nurse present at the time.

He died 2 days later.

Signed by nurse E.L.

(2) November 1956. Ward—G.

The patient was a man of about 70 years with widespread malignant disease, who was, however, expected to recover sufficiently to go out.

The nurse was alone with the patient washing his back. He asked her whether she always worked together with the other nurse. On being asked whom he meant, he pointed in a direction in which there was nobody. He said that she was dressed differently from the other nurses, and that she often came to see him.

He died shortly afterwards.

Signed by nurse J.F.K.

(3) December 1957. Ward—P.F.

The patient was a man of 37 years suffering from widespread cancer including deposits in the brain.

During the night, the patient asked the nurse, 'Who is that lady warming her hands by the fire?' No one was actually by the fire, and asked to describe her, he said, 'That person in the grey uniform.'

He died 2 or 3 days later.

Signed by nurse J.M.P.

(4) February 1959. Ward—W.

The patient was a young woman of 28 years with multiple myelomatosis, and she was pregnant. During the night she told the nurse that a nice woman, kind and sympathetic, was standing at the foot of the bed. She did not find her at all frightening.

She died 3-4 weeks later.

Signed by nurse R.A.C.

(5) February 1958. Ward—W.

The patient was a woman suffering from malignant disease. She told the night nurse that she had seen a lady dressed in grey during the night, and that she had been very kind to her, giving her a cup of tea.

Signed by nurse S.T.

(6) Some years ago. Ward—Q.M.

While she was a night sister in the hospital, Sister E.F. was called to supervise the giving of a dangerous drug to a patient known to be dying from malignant disease. She asked the patient if she could make her more comfortable, but the patient replied that 'the other sister' had just done so. There was no other sister on duty at this time, nor had the night nurse attended to the patient recently.

The patient died the following day.

Signed by Sisters E.F., S.R.N.

DISCUSSION

There are several reasons why reliable evidence of hallucinations seen by dying people is hard to obtain.

(a) Sudden death from accident or from an acute illness such as a heart attack or a stroke may well be preceded by a perfectly normal state of mind until the moment of death. The person has been leading a normal life, mentally and physically, which death has quite suddenly interrupted. This group of deaths, therefore, tends to exclude itself from the study of hallucinations.

(b) Patients in the terminal stages of a disease process are usually under the influence of sedative or analgesic drugs.¹ This is especially true of the malignant diseases, where severe pain from widespread deposits may need large doses of the opium derivatives such as morphia and heroine to give relief. The patients tend, therefore, to be in a state of delirium, and strange things that they profess to see or hear are usually, and quite understandably, attributed to this.

(c) A very simple reason is that it is difficult for most psychical research workers to have access to a sufficient amount of material. The best sources are obviously terminal homes and hospital units which specialize in disease processes which have a high mortality.

It is suggested that the following criteria should be satisfied if the experience of a dying person is to be regarded as being of a paranormal nature.

(1) The experience should be a 'repeatable' one, in the sense that other people in a terminal stage have been known to have such an experience.

(2) The experience should seem quite reasonable to the patient

¹ All the patients in the above six cases would be under the influence of analgesic drugs. It is the custom to prescribe two or more drugs of varying potency to be given at the Ward Sister's discretion. Drugs used are almost always opium derivatives or synthetic analogues of morphia and their relative hallucinogenic properties have not been explored.

in the immediate surroundings in which he finds himself, but should be known by the research worker not to have occurred in reality.

(3) The experience should be followed fairly quickly by the death of the person.

The experiences of the patients recorded here satisfy these criteria. At least six patients have said that they have seen a lady, where one has not been present.

Table I shows the incidence in these patients of specific details described.

TABLE I

Number of patients	-	-	6
Incidence of a 'lady'	-	-	6
Incidence of a 'nurse'	-	-	3
Incidence of different uniform	-	-	4
Incidence of grey uniform	-	-	3
Incidence of help given	-	-	5
Incidence of the patient's death	-	-	6

The experience was a reasonable one to the patient, for he or she was in need of assistance, and a nurse came to help them. In the context of a hospital ward, this is not unexpected. The fact that the grey dress worn by the nurse is now obsolete does not strike the patient as being incongruous.

It is suggested, therefore, that these patients shared a common psychical experience of a nurse, dressed in grey, who at a time of their need has offered her help. This has been a paranormal experience, because the nurse was not present to their physical senses.

It is interesting to speculate on the source of this psychic constellation. Some would suggest with Whately Carington that it is accounted for by the 'association theory'. At some time in the past, a girl in grey who nursed the dying in these wards came to an untimely end. A psychic constellation of this event has become associated with these wards, and dying patients in them are susceptible to it.

Another explanation is, perhaps, more easy to understand. The legend of the grey lady is known widely throughout the staff of the hospital, although it is obviously guarded closely from the patients. It is certain, therefore, that all the nurses whose patients had this experience knew of the grey lady legend already. The patients are in a terminal stage, they are feeling ill and in need of comfort, although not necessarily knowing the actual nature of their illness. The nurses on the other hand, feel intense pity towards them. A rapport is therefore set up between patient and

nurse which may be the basis of a telepathic communication of the idea of the grey lady. It is interesting to note that the majority of these experiences have been during the night, when the patient feels his dependence on the nurse more than during the day. It is well recognized that there is a closer rapport between a night nurse and her patient than a day nurse.

Whatever the explanation, it seems certain that many patients in these particular wards who are dying, have hallucinations of a lady, usually recognized as a nurse, dressed in grey, who comes to their assistance shortly before their death.

It would be of interest to subject hallucinatory experiences of patients in other hospitals and terminal homes to the criteria suggested. If the death of a person is so relatively frequently the subject of a veridical hallucination in another person, it would seem reasonable that a person who is dying should himself be more susceptible to paranormal suggestion than a normal person.

I should like to acknowledge the help of the sisters and nurses who so kindly helped me in this study.

OBITUARY

MRS W. H. SALTER

By the death, on 22 April 1959, of Mrs W. H. Salter the S.P.R. loses one of its oldest and most distinguished members, one who has served it devotedly in several capacities, and a link with the greatest period in its history.

Helen Woollgar de Gaudrion Verrall, for that was her maiden name, was born in Cambridge on 4 July 1883. Both her parents were highly distinguished scholars and very remarkable persons. Her father, Arthur Woollgar Verrall (1851-1912), was one of the most accomplished and original classical scholars of his day. But he was much beside that. He was a beloved and extremely successful Tutor and Classical Lecturer at Trinity College, Cambridge, a man no less noted for his wit and humour than for his learning, and a brilliant writer and speaker. The breadth of his interests and his accomplishments is testified by his appointment in 1911 to the newly founded Edward VII Professorship of English Literature in Cambridge University. Mrs Salter's mother, Margaret de Gaudrion Verrall (*née* Merrifield), entered Newnham College in 1877, was placed high in the honours list of the Classical Tripos in 1880, and immediately afterwards was appointed Lecturer in Classics at her College. She was a resident lecturer there until 1882, when she married Dr Verrall, and she continued

thereafter with intervals until shortly before her death in 1916 to lecture for Newnham. As members of the S.P.R. are aware, she developed the gift of automatic writing, and her scripts played a very important part in the famous 'cross-correspondences'. Her cool critical intellect and her training in exact literary scholarship were applied to the appraisal of her own scripts and those of other automatists, and her contributions on these topics to the S.P.R. *Proceedings* are models of their kind. She was herself a rationalist and an agnostic in regard to religion; but she was no bigot, and her daughter was brought up as an Anglican and never wholly severed herself from the Church of England, though, especially in her later years, she rarely attended its services. Gradually Mrs Verrall felt herself forced by the accumulating weight of evidence to accept human survival of bodily death and the possibility of posthumous communication.

Helen Verrall was the only surviving child of these two outstandingly gifted and cultivated parents. She had one sister who died in infancy, and no brother. Both heredity and environment contributed to give her that high standard of intellectual integrity which she always maintained and to make her the notable personality which she became. She was educated at home as a girl, entered Newnham College with a scholarship in classics in 1902, and was in residence there until 1906. In 1905 she was placed in Class I, Div. III, of Part I of the Classical Tripos, and in the following year in Class I, Section B, of Part II of the same Tripos. While at Newnham she held the Arthur Hugh Clough Scholarship from 1905 to 1906. In that capacity she was 'Senior Student', i.e., representative of those *in statu pupillari*, an office which is now elective but was then assigned automatically to the Arthur Hugh Clough Scholar. After leaving Newnham she read Psychology for a year at London University. In later life she was one of the Associates of Newnham College. This is a body of distinguished Old Students, which appoints three representatives to the Governing Body of the College, Mrs Salter was a representative from 1945 to 1948.

On 28 September 1915 Helen Verrall married Mr W. H. Salter, who had been an undergraduate at Trinity, her father's college. For the next 43 years he and she were intimately associated with the S.P.R., and devoted a large proportion of their time and energy to its service. By the time of her marriage her mother was already stricken with the illness which ended fatally on 2 July 1916, and Mrs Salter spent more than half her time in Cambridge with Mrs Verrall. It was only after the latter's death that she and her husband ceased to live in rooms and set up house in London.

Later they moved to Newport, near Saffron Walden, in Essex, and the rest of Mrs Salter's life was spent in the beautiful and historic 'Crown House' in that village. A daughter Imogen was born to them in 1926, who became in due course the third in succession of the family to be a student at Newnham. A son Martin was born in 1929. Both these children are living at the present time.

If anyone should be inclined to think of persons with the gift of automatic writing as at best uninterested in or incompetent at the business of practical life, and, at worst, as belfries hung with bats, Mrs Salter could (like her mother before her) be cited as a striking instance to the contrary. She was an excellent public speaker, and, beside doing all the important work for the S.P.R. which will be mentioned in detail below, she played a prominent and useful part in the public life of her neighbourhood. In April 1937 she became Chairman of the Saffron Walden Rural District Council. She held that office until March 1947, being re-elected seven times. She was chairman of that Council's Public Health and Housing Committee from March 1935 to April 1937, and again from April 1946 to March 1947. She became a Governor of the Saffron Walden Training College in 1921, and was Chairman for more than 20 years, holding that office at the time of her death. When in 1955 the College extended its premises, the addition was called 'The Helen Salter Wing'. From 1939 to 1943 she was Billeting Officer for Newport, Essex. At the time of her death she had been for several years an Income Tax Commissioner.

Helen Verrall may be said to have been dandled on the knees of the Founding Fathers (and Mothers) of the S.P.R. and to have been a true 'daughter of the regiment'. She relates, in her *Myers Memorial Lecture* (1945), that, although she never met Gurney and knew Sidgwick only as a remote Olympian figure, she had vivid memories of playing 'Matilda' at Myers's house to Myers as the 'Sailor Boy' in the latter's impassioned rendering of W. S. Gilbert's *Bab Ballad* 'The Sailor Boy to his Lass'. There too she had met Richard Hodgson, whom she knew as 'Hodge Podge'. She also met there Eusapia Palladino, with whom she used to play at various juvenile games. She records that Eusapia 'cheated at every game she played'. (No doubt the famous medium would feel it important to keep her hand in for more serious occasions.) With Mrs Sidgwick, Helen Verrall was naturally in close contact from early years until the death of that most able and forceful personality in 1936.

Passing now to her connexion with the S.P.R., we may note that she first joined it on 27 October 1905, and became a life-

member in 1917. She began to work for the Society in 1908. Miss Newton had lately become Secretary and Miss Alice Johnson was Research Officer. Helen Verrall was appointed Assistant Research Officer at Michaelmas 1910. In 1916, on Miss Johnson's retirement from the posts of Research Officer and Editor, she was appointed Honorary Research Officer and Editor in her stead. She resigned the former office in 1921, became Honorary Editor of the *Journal* and the *Proceedings*, and was co-opted as a Member of Council. In December of the following year, on the death of Mr Bayfield, she was appointed an ordinary Member of Council in succession to him. In June 1929 she resigned the Editorship of the *Journal* in order to be able to devote more of her time to the Society's research work; but she continued as Editor of *Proceedings* until August 1946, when she handed over to Mr Tyrrell. She again took over this office as a temporary measure in 1948, and held it until 1954, when she resigned in favour of Mr Edward Osborn. In 1953 she was elected a Vice-President. In 1957 she resigned from the Council owing to difficulty in attending evening meetings in London. She was present as an honoured guest at the dinner on 27 October 1958 at which the Council entertained Mr Salter and Admiral Strutt on their retirement from the offices respectively of Honorary Secretary and Honorary Treasurer, in which they had served the Society so long and so faithfully. Her last attendance at the S.P.R. was at the Annual General Meeting of 21 March 1959.

It remains to say something of Mrs Salter's main contributions to psychical research. As a young girl she had done experiments in table-turning at home with her mother. In her twentieth year her automatism changed over to the production of automatic script, her first experiment in this being done in the spring of 1903. It was not until 1907 that she began to produce automatic script in any quantity, but thereafter she continued to produce it at intervals until about 1930. Her scripts formed a part of many of the famous cross-correspondences which are detailed in the *Proceedings* in the period around the First World War. Some of them are relevant also to the case recently described by Mr Salter in his paper on *Myers's Posthumous Message* (*Proceedings* LII, Oct. 1958). Others are relevant to the 'Palm Sunday Case', which Lady Balfour is contributing to a forthcoming number of *Proceedings*. It is interesting here to recall that Mrs Salter's reaction-times in word-association tests, both in her normal condition and in the semi-trance state in which she did her automatic writing, were recorded in connexion with Mr Whately Carington's *Quantitative Study of Trance Personalities*. (See *Proceedings* XLIII). Mr.

Carington's judgment was as follows: 'Very tentatively I should regard it' (i.e., the state in which the automatic writing was done) 'as a kind of 'fantasy' condition—midway perhaps between a pose and a dream—rather than as a control or a communicator in embryo'. During the last ten years of her automation there was at least as much trance-speech as trance-writing. Whether spoken or written her productions were strongly impersonal, in sharp contrast to those of some of the other automatists.

Helen Verrall's earliest contribution to the *Proceedings* are in Vol. XXVII (1914-15). Here there are no less than three papers. The first, entitled *A further Study of the Mac Scripts*, is concerned with cross-correspondences occurring in scripts written in 1911 and consisting mainly of references to certain of Swinburne's poems. The second, entitled *History of Marthe Beraud, 'Eva C'*, is a very full critical account of the literature up to date concerning that famous physical medium. Miss Verrall's conclusions was as follows: 'Personally I incline to the opinion that there is evidence in this case of some abnormal faculty, round which have gathered fraudulent accretions of various kinds.' Five years later, when a very able and experienced committee of the S.P.R. had carefully investigated Eva C, their report (*Proceedings* XXXII) shows that they were unable to reach a much more positive or a much more negative conclusion. Miss Verrall's third contribution in Vol. XXVII of *Proceedings* is entitled *Some recent Experiments in Thought Transference*. The experiments described were conducted at the S.P.R.'s rooms by Miss Verrall with Miss Louisa Tipping as 'percipient'. In ten out of the thirty-four Miss Verrall acted as 'agent'. She considered that nine of the whole thirty-four were successes, but the nature of the experiments was such that they were not susceptible of statistical assessment.

To Vol. XXIX of *Proceedings*, Mrs Salter, as she now was, contributed a paper entitled *Some Experiments with a new Automatist*. The 'new automatist' was Mrs Wilson, who had been one of those who had answered an appeal for experimental subjects in the *Journal* for February 1915. The two ladies first met each other at the S.P.R.'s rooms on 12 April 1915. In the first seven experiments Mrs Wilson was put beforehand into a state of light hypnosis by Dr Gilbert Scott. Mrs Salter thought it doubtful whether any significant degree of success was obtained in these. Mrs Wilson then found that she could induce by auto-suggestion a somewhat similar state in herself. Five further experiments were done under these conditions, with Mrs Wilson in London and Mrs Salter either in Cambridge or in some other part of London. There was not much success with the particular objects of which Mrs Salter tried

to transmit ideas, but Mrs Wilson seemed at times to display abnormal knowledge of Mrs Salter's surroundings. On 20 May 1915 a further series of seven experiments was started. In these Mrs Salter would sit down at an appointed time and write automatically, whilst Mrs Wilson in her own home and in a state of light self-induced hypnosis would note her own dream-like experiences. The article is concerned mainly with a detailed comparison between the content of Mrs Salter's scripts and Mrs Wilson's records of her simultaneous experiences. Mrs Salter concluded that the correlations between the two were beyond the range of chance-coincidence.

Vol. XXXII of *Proceedings* (1921) contained Mrs Salter's next article, *A further Report on Sitzings with Mrs Leonard*. The S.P.R. had appointed a committee to investigate Mrs Leonard's mediumship, and Mrs Salter was secretary to it. Seventy-three sittings in all were held, between 14 January and 15 April 1918, and adequate records were made of sixty-four of these. Thirty-one of the latter were with persons who had never before sat with Mrs Leonard, and all but three of these were anonymous. The report is concerned mainly with the communications received by the new sitters, since relevant information conveyed to them had naturally greater evidential value for the committee than similar information supplied to those who had already sat with Mrs Leonard.

Mrs Salter returned to the subject of Mrs Leonard's mediumship in Vol. XXXIX of *Proceedings* (1930) in a paper entitled *Some Incidents occurring at Sitzings with Mrs Leonard, which may throw Light on their Modus Operandi*. Her first sitting with Mrs Leonard was in January 1917 and was anonymous. After her fourth sitting her anonymity could no longer be maintained, since she was acting as secretary to the committee mentioned above. The data on which Mrs Salter bases her conclusions in this paper are taken partly from her own sittings and partly from sittings with other members. It is of interest to note that in some of the sittings with Mrs Salter the deceased Dr Verrall was the ostensible communicator, and that in a few of the latter there was 'direct control' as distinct from the usual indirect communication by way of Mrs Leonard's habitual control 'Feda'. From certain features, positive and negative, in the form of Mrs Leonard's utterances when in trance, Mrs Salter drew a number of interesting and plausible conclusions as to the way in which information must present itself to the personality in control at the time. Mrs Salter also took part in Book Tests with Mrs Leonard, (See *Proceedings* XXXIX and XLIV).

In 1945 Mrs Salter gave the eighth Myers Memorial Lecture, entitled *Psychical Research : Where do we stand?* This is an admirable summary of the past history of the Society's dealings with the subject, with a clear account of its then state as seen by Mrs Salter, and a statement of the main problems which seemed to her to be facing it in the immediate future. She gives a balanced account of the characteristic contributions which can be made respectively by the method of quantitative experiment and by the method of collecting, investigating, and critically appraising sporadic cases. She also weighs against each other the claims of those who would experiment wholly or mainly with large numbers of ordinary subjects, possessing only a very low degree of paranormal capacity, and of those who would on the other hand confine experiments to the few highly gifted subjects who only occasionally are available for investigation.

Mrs Salter's last contribution to *Proceedings* is in Vol. XL (1931-2). It is entitled *The History of George Valiantine*. This is a critical account of an American medium who specialized in the production of voices through trumpets which moved about in the circle at his sittings. These voices were alleged to speak at times in a number of foreign tongues, not normally known to the medium, including the ancient Chinese of the Confucius' period. Mrs Salter points out that he was frequently detected in fraud even by those who accepted some of his phenomena as genuine, and she gives chapter and verse for this. In view of that fact, and of the unsatisfactory nature of the records of many of the sittings, she was completely sceptical of the claims to paranormal knowledge and to xenoglossy made for Valiantine. Her last contribution to the *Journal* was her article in the number for June 1958, initiating the series 'Our Pioneers' with an essay on Mrs Henry Sidgwick.

Beside these major contributions to *Proceedings* Mrs Salter wrote a number of valuable book-reviews in the *Journal*. All this was in addition to her continuous and most thorough and conscientious work of editing the Society's periodicals, corresponding with contributors and the Committee of Reference, and striving to smoothe away those quarrels which continually arise within the *genus irritabile* of authors and, not least, of authors who are also psychical researchers.

Mrs Salter must be counted as singularly fortunate in the circumstances of her death. Unlike her parents, each of whom had to bear a long period of weakness and suffering before their final release, she died in her sleep at a time when her general bodily health was still good, her intellectual powers still excellent, and her interests still lively. It was such an end to a long and full and on

the whole happy life as we might all envy in another and desire for ourselves.

C. D. BROAD

I wish to thank the authorities of Newnham College for their kindness in supplying me with information about Mrs Salter's career as a student there and her subsequent connexions with the College. I am grateful also to Mr Salter for checking and supplementing my information on several points of detail.

C. D. B.

As one of the few remaining members of the Society who joined it when its offices were in Hanover Square, I should like to recall the friendly welcome I received there at the first meeting I attended some forty-five years ago. Mrs Salter greeted new-comers and made them known to the older Members of Council, notably Mrs Sidgwick, Sir William Barrett and Sir Oliver Lodge. Afterwards she found tasks of a kind which seemed likely to be suitable for those of us who could undertake them. She was already known to most of us by name as 'H.V.' of the cross-correspondence scripts. She was a shining example of 'mens sana in corpore sano', and to know her banished from one's mind any lurking suspicion that automatic writing was a practice disruptive of personality. But the debt the Society owes her is not to be measured only by the work of her pen, whether conscious or automatic. On innumerable occasions at the Council table her sound reasoning and good judgment found ways through difficulties which seemed baffling, and up to the end she was an active member of the Committee of Reference, always receptive of new ideas, whether she agreed with them or not. Her place as a counsellor of the Society will be very difficult to fill.

G. W. LAMBERT

REVIEWS

THE BIBLE AS PSYCHIC HISTORY. By the Rev. G. Maurice Elliott. London, Rider & Co., 1959. 172 pp. 15s.

Mr Elliott is a clergyman who was educated at Merchant Taylors' School and New College, London. During his early years in his search for truth he made the acquaintance of those great

pioneers, Sir Oliver Lodge and Sir William Crookes. For many years Mr Elliott has stressed the importance of psychical study in the understanding of the Scriptures. He is the Honorary Secretary to the Churches' Fellowship for Psychical Study, a Fellowship which endeavours to acquaint church members with the growing importance of this subject in relation to Christian belief.

In his preface the author addresses those who find the Bible perplexing and want to understand what they read. He believes that 'a psychic interpretation of the Bible restores at once a significance and vitality to much that is written'.

The book deals with various Biblical characters and incidents, beginning with the Patriarchs. He discusses the question, 'Was Abraham a Medium?' The importance of the psychic faculty is then considered. He states that apart from a knowledge of this faculty 'we shall never interpret correctly many of the stories of the Bible'. 'It is essential,' he claims, 'for a certain kind of revelation.' His discourse on the 'Witch' of Endor should be a corrective to the traditional view of that much maligned woman. Certain psychic phenomena in the New Testament receive attention, including Pentecost and the Transfiguration. Whilst acknowledging the value of the poetry of the spiritual life, he insists that 'psychical phenomena are not poetry, they are FACTS'. His arguments are re-enforced by modern illustrations and quotations. One of his main objects in writing the book is, he tells us, to rescue his readers from materialism and 'to convince them that spiritual and psychical law are as "natural" as what is called "natural law"'.

Some of his interpretations will undoubtedly be called into question. Obviously, when dealing with ancient records where detailed information is lacking, it is impossible to obtain the scientific evidence demanded by modern research. This, however, does not alter the fact that the author is right in his main contention that many of the incidents recorded in the Bible are both puzzling and inconceivable apart from some knowledge of psychic phenomena.

(We much regret to report the death of the Rev. G. Maurice Elliott on 28 June-Ed.)

W. H. STEVENS

THE JOURNAL OF PARAPSYCHOLOGY, XXII, No. 4, December 1958,
Durham N.C.

Professor Gardner Murphy's address on 'Progress in Parapsychology' to the first convention of the Parapsychological Association discusses how parapsychological research can be saved

from stagnation. He suggests various directions in which we may look for new questions and new models to be tested. He ends by urging the younger parapsychologists to consider that it must be their ideas that will catalyze the growth of parapsychology.

This is followed by Dr McConnell's presidential address to the same convention on 'Scaled Measurement in Psi Research'. In this are discussed various problems of quantification in parapsychological research. A further aspect of this questions of quantization of ESP results is discussed in a later article by the same author on 'Continuous Variable Trials'. Dr McConnell compares the assessment of psi results where what is recorded is the value of some continuous variate (such as the extent to which a result differs from a target) with the more usual binomial assessment of such discontinuous data as are obtained by the use of ESP cards and the numbers shown on the faces of dice. He puts forward the idea that the relative sensitivity of these two methods depends on how the psi process works.

'A survey of work on ESP and Teacher-pupil Attitudes' by Margaret Anderson and Rhea White is an addition to the five reports on this topic already contributed to the *Journal* by these Authors. It gives an account of nine exploratory studies in various schools and a survey of the work to date by the authors on this topic. It does not however add anything essentially new to what has already been reported.

An article by Shor, Youell and Berkowitz on 'Preliminary experiments on Psi Phenomena with relatively unconscious participation' shows an ingenious determination to break away from the conventional kind of psi experiment, both in lay-out and in motivation. The general idea is to present a task with two-way response, the presentation being mechanized and including tasks requiring sensory responses, mixed up with tasks requiring extra-sensory responses. The authors have made preliminary trials leaving out some of the complexities of the projected experiment. Certain preliminary imperfections of the mechanism (which are being rectified) lead the authors to regard these results as only exploratory, but they seem to hold out hopes of future positive results. It remains to be seen whether a high and sustained level of psi success can be obtained with the improved mechanism. The results will be awaited with interest.

The *Journal* ends with summaries of the papers presented at the Parapsychological Association Convention which was held at the City College of New York in September 1958 under the presidency of Dr McConnell.

ROBERT H. THOULESS

THE INDIAN JOURNAL OF PARAPSYCHOLOGY, Vol. I, No. 1, March 1959.

We welcome the appearance of this first number of the official quarterly of The Seth Lal Memorial Institute of Parapsychology. The Institute was established at Sri Ganganagar (Raj.) India, in memory of the late Seth Sohan Lal Ji (1898-1953) and its purpose is stated in the very same words which formulate the purpose of our own Society as printed on the inside cover of the *Journal*. The Honorary Editor is H. N. Banerjee and among his collaborators we note the name of our old friend and valued contributor C. T. K. Chari.

The number opens with the paper delivered by Dr Rhine at a meeting of the A.S.P.R. on 15 May 1958, entitled *What do Parapsychologists Want to Know?* Then follows *New Research on Survival after Death* by Karlis Osis. There is an historical survey of the parapsychological movement outside India by H. N. Banerjee. He divides the period of its growth into the following stages :

1. The Beginning (1882)
2. The Age of Inattention (1882-1927)
3. The Spell of Enthusiasm (1927-42)
4. The Period of Lull (1942-7)
5. Progress towards Recognition (1947-)

Three Parapsychological Conventions were held in India in 1958-9.

1. Organizational Work of Parapsychology, under the auspices of the Sagar University.
2. Philosophy and Parapsychology, under the auspices of the Indian Philosophy Congress, Ahmedabad.
3. Parapsychology in India, by the Madras Psychological Society, in Madras.

Condensed reports of the papers read and discussed at these conventions are given and cover a very wide range of subjects : from Dowsing to Yogic procedures ; from Fire-walking to the search for the Universal Mind ; from ESP and its statistics to the alleged acquirement of 'Siddhi' or 'supernatural' powers.

There are reviews of *Parapsychology : Frontier Science of the Mind* by J. P. B. Rhine and J. G. Pratt, and *Life is the Healer* by Eileen J. Garrett.

The Editor and his collaborators are to be congratulated on the format of this first number. There are remarkably few typographical slips—no mean achievement. We of the West, perhaps still static in the Period of Lull, must welcome this evidence of the

virile movement in the East, whose traditional wisdom may help mankind to solve the riddle of existence.

P. MADDELEY

THE SIXTH SENSE : AN ENQUIRY INTO EXTRA-SENSORY PERCEPTION.

By Rosalind Heywood. London, Chatto & Windus, 1959.

224 pp. 21s.

Mrs Heywood is unusually well-qualified to write a book on psychical research. She is one of the few psychical researchers who have spontaneous psi-experiences themselves, and also she has had a long and intimate knowledge of the activities of the S.P.R. It would be ungrateful to complain that she draws little on her own experience ; that we may hope will be the material for a future book. She does draw richly on her knowledge of the early and more recent history of the society.

In psychical research, more than in most branches of knowledge, there is danger of early work being forgotten or known only by name. When one reads the early volumes of the *Proceedings* of the S.P.R., one is surprised to discover how much of significance is buried there, and one wonders whether modern experimental work in psychical research might not be enriched by more exact knowledge of it. A special value of Mrs Heywood's book is its careful descriptive appraisal of some of the high points of psychical research in the past which should do much to keep them in our memory. In particular, this end is promoted by the chapters on Mrs Piper, Mrs Leonard, and Mrs Willett, on the cross-correspondences, and on the composition of 'Patience Worth'.

Mrs Piper made history in psychical research by removing the unbelief of William James, Hodgson, and Oliver Lodge. At a time when mediumship had become commercialized and it seemed reasonable to suppose that all information received was the result either of the acceptance of statements generally true of most sitters, or of successful fishing for information, or of collecting particulars of sitter's lives, Mrs Piper produced hits that could not be so easily explained. Mrs Heywood reminds us of how careful Professor Lodge was in his precautions against Mrs Piper getting facts about the sitters she met, and how remarkable were the hits she obtained. It is well also to be reminded of her control by George Pelham which broke down Hodgson's resistance to the idea that this control was the surviving personality of Pelham himself.

In England, Mrs Leonard has shown that a medium can be 'both honest and a person of normal common sense'. In two very

interesting chapters, Mrs Heywood gives an account of her life and of her successes as a medium.

Cross-correspondences are a very difficult subject to deal with briefly. They were ostensibly a demonstration of survival arranged by the surviving spirits of some of the early members of the S.P.R. particularly of Myers and Gurney. The essence of the method was the communication through different mediums of scraps of information which made no sense in isolation but were meaningful when brought together. Few have now read those of the cross-correspondences that have been published in the *Proceedings* of the S.P.R. More people have read Saltmarsh's book which is not altogether satisfactory. There is room for Mrs Heywood's two careful chapters on cross-correspondences which should help the student of psychical research to decide whether these do contribute any important evidence on the question of survival.

These chapters leave me convinced that as a test of survival the cross-correspondence technique was too elaborate. It seems to be the products of minds who realized the necessity for evidence but not the equal necessity for the value of the evidence being easily assessed. One can say that it looks like a plan and even that it looks like a plan that may have been devised by Myers and Gurney after their death, but it remains difficult to say how certain we can be that there was any plan or how certain we can be as to whose mind devised the plan if there was one.

Over-elaboration is particularly a defect of the 'Ear of Dionysius' case, mentioned by Mrs Heywood in the chapter on the Willett scripts. Here a number of apparently disconnected items obtained in different scripts are shown to have unity by reference to the little known poet Philoxenus of Cythera. The evidence of it coming from the mind of a classical scholar (ostensibly the surviving minds of Verrall and Butcher) was that the interconnectedness of these ideas could not have been known to the medium Mrs Willett. Mrs Heywood repeats what is commonly said, that a little known American text-book *Greek Melic Poets* is the only known source from which all these items of information could be drawn. Most of them, however, can be found in Lempriere's *Classical Dictionary*, published in London in 1860. This is not a work known only to classical scholars, but rather one used by the classical ignoramus for checking classical references he meets in his reading. It is true that a few of the ideas, such as a reference to Aristotle's poetics, are not to be found in Lempriere, but how do we know that these really belong to the puzzle? This illustrates how difficult it is to assess this kind of evidence.

Yet these attempts must not be forgotten if only so that we

may avoid over-elaboration and difficulty of assessment in the future. Students of psychical research may read these chapters with profit as a help to understanding what was happening in these rather exciting years of psychical research when it seemed to many that the mysteries of death and survival were at last being uncovered.

I am glad too to see a chapter on Patience Worth who is too little known in this country. Producing scripts through a Mrs Curran, she claimed to be a woman from the North of England who went to America in the seventeenth century and was killed by Indians. As evidence for survival, the Patience Worth writings are unique in kind. Novels and poems are powerful and original. It may well be that a sub-conscious personality of Mrs Curran could have written literary works far beyond the power of her own normal personality. The odd part of the Patience Worth productions is, however, their linguistic quality: their use of English words belonging to the date claimed for Patience Worth's life, their usual (though not invariable) avoidance of words introduced into the language later than that time, and, most importantly, the use of archaic dialect words that have only been tracked down by scholars *after* they had appeared in the Patience Worth scripts. It is a case that we cannot afford to forget in an all-round view of the evidence for survival.

There are also chapters on quantitative experimental work. This is dealt with less fully, but the chapters are accurate and judicious. In a final chapter on 'The Future', Mrs Heywood gives her speculative imagination a free rein for a very short time. Perhaps in a future book, we may hope that she will let it roam more freely.

In a series of appendices, the author gives some account of speculations on the subject of psi by various authorities: Gardner Murphy, Broad, Price, etc. This gives a useful conclusion to a most interesting and useful book.

R. H. THOULESS

CORRESPONDENCE

Sir,—As instructed by the board of directors I have to inform you of the establishment of the 'Amsterdam Foundation for Parapsychological Research'.

The foundation is established by the joint effort of more than twenty scholars and scientists. Half of them are professors at

one of the two Amsterdam Universities. Among them are, beside the vice-chancellor of the Municipal University, Professor J. Kok (pharmacologist), psychologists, physiologists, psychiatrists, and other medical men, mathematicians, a biochemist and a specialist in the field of information theory. Chairman is Professor A. de Froe (anthropologist). Among the parapsychologists is Mr J. G. v. Busschbach.

The board of directors has decided to make the problem of controlling the manifestation of paranormal phenomena its first object of investigation, but the Foundation will support, so far as is practical, any scientific research in the field of parapsychology in Holland.

J. KAPPERS

Sir,—Further to my letter, part of which you were so kind as to publish under *Excerpta* in the March edition of the *Journal*, I feel you might be interested in the following occurrence.

In February this year, I was relating the story already published to Mr and Mrs Walter Mundell at Tarradale, Muir of Ord, Easter Ross, and had reached the point where I said that I was seized with a sudden incomprehensible desire to quote to Madame Liechti the opening lines of when Mrs Mundell, of whose ability to speak German I was not aware, interrupted by saying 'Kennst du das Land'.

Mr Mundell is a completely independent witness of this example either of an astonishing fluke or of a genuine piece of telepathy.

JAMES ROBERTSON-JUSTICE

Sir,—In his review of Dr Soal's latest book, Professor Mundle argues the case for the ultrasonic 'Whistle Theory' very cogently, but he overlooks one or two rather important considerations.

The first of these is in favour of the theory. Ultrasonic air vibrations have a much greater tendency to travel in straight lines than those in the audible range of frequencies; hence Soal's comment that 'acoustically, the situation is scarcely different (with the door quarter-open) from that in which it is wide open' is hardly correct. Sounds of low frequency would easily pass through the gap and travel round the door; ultrasonic vibrations would tend to be reflected off the door. This would account for the boys' failure when the door was even partly closed, and also when their alignment with the door was altered.

There are, however, other considerations. The possibility that

the boys possess some apparently impossible faculty of 'talking' at frequencies of 20 Kc or more can be excised at once with Occam's Razor ; if we are to attribute 'apparently impossible' faculties to them we have the 'apparently impossible' faculty of ESP at hand ; this possesses the overwhelming advantage of having been firmly established in a number of other cases, whereas ultrasonic speech is (so far) unique and entirely unproved.

We have therefore to fall back on the theory that the boys possess some form of ultrasonic generator capable of producing 'sounds' audible to the keen ears of youth at ranges of up to about 200 feet while totally inaudible to adult ears at any range. It need not, of course, be a whistle. Owing to its asymmetry the human ear is able to 'manufacture' sounds of lower pitch than those actually striking the ear-drum, so that it may be that such extreme discrimination is impossible. But if it is possible in theory, cannot Mr Reeves tell us whether it is practicable in fact? High frequency implies small size (as does also concealment beneath a bathing suit) ; small size implies low power ; and low power implies short range. Setting aside the limitations of the Jones' circle, could *anyone* construct such a signal-generator—and one, moreover, which could be operated without fear of detection? I am not competent to give an answer myself, but perhaps a categorical 'No' can be given by someone like Mr Reeves.

Another point arises here, although unfortunately it is too late to investigate it properly. Dogs possess a higher auditory limit than humans—and so, I believe, do most small creatures. Hence sounds audible to the exceptionally acute ears of Glyn Jones should also be audible to the smaller fauna of the neighbourhood, which might well react to them in a way which would betray the use of such a code. Were there in fact any dogs, cats or birds in the vicinity at any time during the experiments? And did they exhibit any reactions?

But the real refutation of the 'Whistle Theory' is to be found on pp. 40 and 41 of Soal's book. The good faith of the subjects in this case is not in question : they forfeited theirs when they deliberately cheated. But amongst those who are genuinely interested in the subject, the good faith of Dr Soal is unquestioned ; and he vouches for the fact that on 15 and 17 August 1955, the boy Glyn produced overwhelmingly significant results under conditions ('clairvoyance') in which no code of signals such as has been considered could have been used. Dr Soal's preoccupation with the criticisms of such persons as Dr Price is understandable ; but the rest of us can treat them with the contempt they deserve. Whether Glyn Jones occasionally cheated is immaterial. We know

for a fact that he did. But if he cheated during those all-too-few 'clairvoyant' runs, he must have employed some means incomparably superior and more subtle than a whistle code. Why, if he was capable of producing such results single-handed, should he later find it necessary to employ both a confederate and a mechanical device?

WING COMMANDER N. YOUNG

SIR,—The following prophecy, which I found in the *Journal* for May 1933, is perhaps of greater interest now than it was then. It was contributed by Count Solovovo, who quoted it from a book, entitled *Vom Jenseits der Seele* (1931), by Professor Max Dessoir, at that time a corresponding member of the S.P.R. Our authority for the authenticity of the prophecy as regards events before 1931 is therefore Professor Dessoir. As regards subsequent events, we have Count Solovovo's report in the *Journal* itself.

Count Solovovo quotes Professor Dessoir as saying that on 3 August, 1914, a young German Guards officer, Major Guido von Gillhausen, sent a registered letter to Prince Frederick William of Prussia, containing a description of a vision dealing with the coming war, which he had seen at 2 a.m. on that day. Dessoir was later told by von Gillhausen's brother that he had not cared for politics but had often experienced trances and seen visions foretelling the future in a remarkable way. The Prince, said Dessoir, returned the prophecy to von Gillhausen, in whose desk it was found by his executors after his death on 10 May, 1918.

The following is a slightly abbreviated version of the prophecy as quoted by Count Solovovo. Von Gillhausen sees many enemies pass before him, among whom Belgium is particularly distinct. Next to France, England is Germany's chief enemy. . . . In Africa the Germans will also have to fight heavily and there seem to be whites who attempt to annihilate the Germans. . . . Italy hastens to join England, Russia and France, and in the Balkans he sees Serbia and Roumania among Germany's enemies. . . . Russia gives Germany much trouble but finally succumbs, though helped by Japan, whilst America helps England. Von Gillhausen sees [Theodor] Roosevelt hand bread and wine to the King of England, pat him on the shoulder and provide him with money, a powder flask, dagger and bullets. 'And yet', he says 'was not Roosevelt our friend?'

The visions continue: The war will be fearful and last many years. New enemies incessantly appear, hurrying towards England [as her allies. R.H.] from all parts of the earth. The Germans

will have to fight over enormous distances from North America to Australia and from Serbia and Japan to Cape Horn, and nearly all the peoples of the earth will take part in the fighting. England is everywhere. She is firmly entrenched in all the ministries of Germany's enemies and rules brutally and selfishly, all bowing down before her without a single exception. Germany is in a dreadful state and the year 1918 will be the worst. Only in 1920 does the war seem to end—'or is it only an armistice? So it seems to be.'

'Will the Kaiser still live in 1921?' asks von Gillhausen and then sees him in an ermine mantle with a crown on his head sawing off the legs of his own throne. The ermine mantle grows more and more grey and dusty, gradually falling to pieces, while the crown gets smaller and smaller and at last the Kaiser vanishes.

The final paragraph quoted by Count Solovovo is not discussed by him presumably because in 1933 it did not appear of interest. It is this. 'It seems to me as if England received the death blow in Egypt and India. I see there movement as in an anthill. Germany is terribly weakened by the war and wants thirty years to recover; Russia wakes up and struggles with America for possession of the future. God be with us.'

Although the outlook indicated by these predictions seem somewhat improbable in a young German officer in 1914, when most Germans envisaged a swift and victorious war, Count Solovovo writing in 1933 considered that if the hits were not lucky chance coincidences they were probably the result of political perspicacity. In 1959 it is perhaps not unreasonable to wonder whether the visions may have been a 'jumble' of events taking place during a period lasting until today. The vision of *Roosevelt* handing bread and wine to the King of England, etc., is a neat symbolic description of Franklin Roosevelt's lend-lease, although as Wilson was President of the U.S.A. during the First World War, both Solovovo—since he added the name Theodor in square brackets—and von Gillhausen himself seem to have assumed that Theodor Roosevelt was meant. Is this a case of mistaken interpretation of a flash of ESP, because the true explanation will be apparent only in the future?

We may perhaps hope that von Gillhausen's description of Britain's departure from India and Egypt as a death blow was another misinterpretation, originating in his somewhat marked lack of affection for us. But, read in 1959, this final paragraph contains a series of bull's-eyes. Were they the result of chance, perspicacity or precognition?

ROSALIND HEYWOOD

Sir,—In Vol. 40, No. 700 (June, 1959) of the *Journal* Mrs Heywood reported a case of 'apparent auditory hallucination' at 55 Pimlico Road, London, S.W.1. Her first assumption—I would call it a working hypothesis—was that the sounds reported were ordinary noises, perhaps attributable to underground water. They were heard by three women, one in a different room from the other two, and by two dogs. It is very unusual for persons in different rooms to start hearing simultaneously the same hallucinatory sounds, and, while the evidence for the noises having occurred is unexceptionable, the case for believing them to have been hallucinatory is weak.

Whatever the cause of the noises may have been, there is a strong presumption that the front doors and the 'private' door were actually opened and shut. In 'haunted' houses, whether there is evidence of subsidence or not, the opening and shutting of doors by themselves and sounds like footsteps are very common features. Door frames are usually supported on timber-work (floors on joists) and can sustain a certain amount of distortion, due to upward pressure, without visible damage. The tongue of the door-lock, instead of being drawn back into the lock by the turning of the handle, is released by the jamb, or other door into which it fits, being flexed away from the tongue. It is noteworthy that the two-leaf front doors of 55 Pimlico Road are set in a wooden frame-work, which replaces the whole ground-floor front of the house, the brickwork having been removed when the premises were adapted as a shop. The wooden staircase of a house is also extremely vulnerable to a distorting force, a consideration which perhaps explains why 'ghostly' phenomena are so frequently reported on stairs. One witness in this case heard 'steps' on the stairs (Mrs Hagers, p. 55) close to which is the inner door which opened mysteriously.

Mrs Heywood considered the tides in the Thames as a possible 'agent', and, I think, rightly rejected them as a sufficient explanation of the effects observed. But there is another physical 'agent' much nearer than the Thames which is apt to be overlooked, because it is not visible. The Westbourne River, sometimes in its lower reach called the Sloane Brook, crosses the Underground Railway at Sloane Square Station, and, after flowing down Holbein Place, crosses under Pimlico Road about 200 yards west of No. 55. After a pronounced meander to the east round the back of Chelsea Barracks, it swings west again under the south part of the barracks, discharging finally into the Thames near the main Embankment of the Royal Hospital.

This river, as its name indicates, is a 'bourne', with an upper

and a lower bed. In its 'youth' it was strong enough to carve out a valley for itself through the gravel and to some extent into the underlying London clay. Gradually it silted the valley up, and its surface stream, now covered, became no more than a brook, with a meander near the mouth, which in earlier times had been much wider. A river of this kind in times of flood tends to make use of old 'short cuts' long since disused, sometimes with disconcerting results. The silted up valley can be clearly seen in the 6-inch Geological Survey Map of London, where it is coloured yellow. No. 55, Pimlico Road, is in the yellow area, and opposite to it on the north side of the road is the small north to south street formerly called 'Westbourne Street', but now called 'Bourne Street'. Usually in London a street named 'Bourne' or 'Brook' signifies a street following the line of an old watercourse, and that may well have been the case here. A continuation of Bourne Street to the south would take it through the site of 55 Pimlico Road.

In order to show that the Westbourne has the power to cause disturbances overhead, notwithstanding efforts to confine it in a sewer, I give two examples from places in the immediate neighbourhood, one higher up the river valley, and one lower down.

(1) In Union Street, the next street parallel to Bourne Street on the west, there is a row of small houses on the east side, the frontage line of which is visibly 'wavy', instead of being horizontal, a sure sign of subsidence due to the action of underground water.

(2) At a point in Chelsea Bridge Road where the Westbourne flows under it, a passer-by can hardly fail to notice the way in which the river has heaved up the heavy iron railings of Chelsea Barracks, and the large stones in which they are set.

With such clear evidence of the action of an underground river in the neighbourhood, it seems to me that it would be rash to abandon the underground water hypothesis, in favour of one involving 'psi' agency, in order to explain inarticulate noises of the kind here in question.

There remains the question why, on the physical hypothesis, did the incident occur on 22 January 1959? The behaviour of bournes is very erratic, and the exact conditions leading to a sudden upwelling of flood water can seldom be discovered. All one can say is that the conditions are liable to occur at the end of a long period of wet weather, and not long after a sudden downpour. It usually takes some time for the downpour to reach the mouth of the river, and a delay of two days would not be extraordinary. It is interesting to note that this incident occurred just after the close of the wet year 1958, and less than 48 hours after a thunder-

storm with heavy rain on the afternoon of 20 January (p. 59).

The fact that the incident occurred during business hours, on a morning mostly spent by Colonel Heywood discussing with his Paris agents a mechanical problem which had also been exercising the mind of Mrs Kowalewska is surely a coincidence arising from a shared interest, not calling for an explanation in terms of 'psi'. To anyone who has studied the phenomena of 'haunted' houses, self-opening doors and 'footsteps' are such common features that one cannot regard them by themselves as highly characteristic of this or that individual, though they may have seemed so at the time to the astonished observers. Something far more clearly characteristic of Colonel Heywood would have been necessary to establish beyond reasonable doubt a 'psi' nexus between him and the incident in question.

G. W. LAMBERT

Sir,—In her article: 'An apparent auditory hallucination' (*Journal S.P.R.*, 40, p. 52) Mrs Heywood makes the somewhat bewildering remark that in her opinion ESP is *not* to be considered a paranormal phenomenon and that she regards it as a natural phenomenon.

I will confess that I was not a little surprised to read that Mrs Heywood is not willing to classify telepathy, clairvoyance and precognition as paranormal phenomena but insists on them being *natural* phenomena. Writing as she does, I, at least, am forced to infer that what Mrs Heywood is willing to accept as of a paranormal nature does not belong to the realm of the natural but should be grouped among phenomena outside what we call nature, i.e. the supernatural.

Mrs Heywood's point of view is so revolutionary that it should not be left unchallenged. I get the impression that she regards the term 'normal' in this connection as the equivalent of 'natural' and that if a phenomenon is classified as part of a group existing *beside* or *next to* (*para*) the 'normal' it is automatically no longer natural but supernatural. Now I wonder, what phenomenon studied by the natural sciences and psychology Mrs Heywood does consider paranormal. I gather that she thus also looks upon the discipline of *parapsychology* as pure psychology, for refusing to accept ESP as a paranormal phenomenon she is logically obliged to regard PK, for instance, as a non-paranormal phenomena. Does she?

In connection with the whole question of terminology in parapsychology I would like to point out that the classification of

(natural) phenomena into 'normal' and 'super(para)normal' goes right back to the founding of the S.P.R. in 1882 when the pioneers of Psychical Research adopted this boundary line for the first time in order to distinguish between what was then thought to be possible and what was impossible in this our world. The formidable line of force, radiating from Aristotle, Thomas of Aquinas and Locke and which could be condensed into the famous axiom: *Nihil est in intellectu, quod prius non fuerit in sensu* (freely translated this would mean: extra-sensory perception is an impossibility) dominated the sciences and philosophy of nineteenth century Western civilization. Nowadays we can hardly conceive the immense exultation felt by a man like Myers, whose whole life was a continuous quest trying to prove to himself the existence of a spiritual world, when it was discovered that there existed an immaterial means of communication (telepathy), and it could be shown that Materialism was not the last word in explaining the Universe.

It was Myers who suggested denoting phenomena such as thought-transference and thought-reading as *supernormal*, thereby indicating that he considered these phenomena to be of a higher order than those of sensory perception and communication by the known sensory channels. It is certain that Myers did not regard telepathic phenomena as supernatural but only coined a special term for a group of phenomena belonging to the great class of natural phenomena. He did so in order to make a clear distinction between phenomena believed by Science of his time to be impossible and phantastic and which the S.P.R. especially wanted to study, and those which nineteenth-century Science regarded as the only real and existing ones.

Following the English example all the other psychical research societies the world over indicated telepathy and telekinesis as *supernormal*. Round about 1925, however, the Germans adopted the term *parapsychology* instead of psychical research to indicate the field of the *supernormal*. The change of name also brought about that the German investigators altered *supernormal* into *paranormal*, pointing out at the same time that the Greek preposition *para* (next to, beside) possessed a far more neutral significance than *super*, the latter meaning that the phenomena of extrasensory perception, for instance, were believed to be of a higher order than the 'normal' natural phenomena of sensory perception. That 'paranormal' was philologically objectionable, being in fact a Greek-Latin bastard word, was regarded as of little consequence in view of its advantages compared with 'supernormal'. When Rhine adopted the German terminology (pro-

bably because *psychical research* in the States savoured somewhat too much of survivalistic tendencies and fraudulent physical mediumship in those days) and seemingly with a great deal of success applied statistical methods in the investigation of ESP and PK, the denominations *parapsychology* and *paranormal* started to supersede the older English terms all over the world. Science's attitude regarding the reality of say ESP has gradually changed and many prominent scientists and philosophers accept ESP, for instance, as a fact in nature. But still, though ESP is no longer looked upon as an impossibility as it was in the eighties, it is for convenience sake that we go on classifying the phenomena in this world as 'normal' and 'paranormal', each group having its distinctive characteristics upon which scholars are generally in agreement.

Why should we not go on distinguishing between the so-called normal and the paranormal? What is there to be gained by abolishing the paranormal group, as Mrs Heywood is inclined to do, and including the special domain of the paranormal in that of the normal? Living organisms are still being subdivided into animals and plants, though no modern biologist will concede that the former are in possession of a soul (*anima*) and the latter not.

So in my belief, we should go on distinguishing between the normal and the paranormal, even if at present we no longer have any use for the historical baggage which first gave rise to the tracing of a hypothetical dividing-line between the normal and the paranormal. We shall always have zoologists and botanists, so why not go on having psychologists for 'normal' psychological and parapsychologists for 'paranormal psychological and physical phenomena'?

G. ZORAB

Sir,—Thank you for sending me Mr Zorab's comment on my perhaps too loosely worded remark that I did not look upon ESP as paranormal. I do not think I should trespass upon your space by entering into a discussion of definitions, so may I just say that I am very sorry that I have distressed him, when all I had intended to convey was that I did not think the inherent improbability of a psi explanation of an event was necessarily so great that the search for a physical explanation (using the word physical as the man in the street uses it) need go to excessively improbable lengths. And I have always feared that owing to the many associations of the word normal the constant description of psi as beyond it can give

the general reader a misleading impression, however unjustified this may be.

For that perhaps illogical reason I would prefer to try and avoid the word as much as possible.

ROSALIND HEYWOOD

EXCERPTA

*From a letter in the Daily Express, 9 January, 1958,
signed Francis J. Pain.*

THE year is 1942. I was then Flight Lieutenant in a fighter squadron in the Western Desert. On the morning of 3 July my squadron took off to intercept a wave of Stuka dive-bombers, with a top cover of M E 109 fighters high above them. After the combat the squadron was separated over a large area of sky and we made our way back to base in ones and twos.

I started strolling over to the mess tent about a hundred yards away. Flight Lieutenant Ginger T— came towards me from my right. 'Hell of a party, Derna,' he said, 'I never saw them until they hit us.'

I had my cigarettes out and offered him one and, for the first time since I had known him, he refused, saying, 'No, thanks, old boy, I don't need one now.' He branched off to his tent which was ten or twelve yards away on our right. I continued to the mess. Squadron Leader J— came into the bar and said to us, 'Bad show about Ginger. They cut him to pieces as he pulled out from under the tail end of a Stuka.'

Derna was a nickname that Ginger attached to me and at that time was used only by him.

In an interview with Mrs Heywood, Squadron Leader F. J. Pain gave some further details :

The name of the officer who was killed was Flight Lieutenant Cyril B. Temlett (Ginger). He belonged to the 213 Fighter Squadron and Squadron Leader Pain to the 73 Fighter Squadron. These were the two involved in the dogfight which was an extremely hectic one. Squadron Leader Pain was asked if, through a lapse of memory, he could have telescoped an earlier fight, after which Temlett had spoken to him as recorded, with the fight in which he was killed. Pain said, no, because 3 July was the first occasion when the two squadrons shared the same airfield and mess. He also told me that after the fight a New Zealander, Flight

Sergeant E. Joyce (known as 'Nipper') was standing next to him when the news of Temlett's death was given. Joyce remarked to him that he could have sworn he had seen Temlett talking to him just before he came into the tent. Unfortunately Joyce was killed later in the war over Paris and no-one else would have noticed, even if they had heard, this casual remark, as no-one at the time knew of Pain's experience of meeting Temlett. Pain denied emphatically that he could have mistaken anyone else for Temlett. He had bright red hair and the fair skin that went with it suffered noticeably in the hot sun. Also he was slender and very unlike the more out-door type of the other pilots. He was a talented artist. At the time it did not occur to Pain that there was anything unusual about him, apart from the fact that he refused a cigarette. Pain said that he did not mention the incident to anyone else at the time. It was not the sort of things one would mention, for his co-pilots were a tough lot and such 'fancifulness' was not encouraged. Moreover the incident occurred at the beginning of an extremely hectic period. Mrs Pain said her husband had told her of the experience many years ago just as he had written it in the letter.

Mr Pain was very helpful and quite understood the need for corroboration. He produced his Pilots Flying Log Book—an official document—for that period, in which the dogfight and Temlett's death were recorded.

The Air Ministry has confirmed that the fight had been as Pain has related it, including the fact that the two squadrons had not before shared the same base. The New Zealand Air Force has also confirmed that Flight Sergeant Joyce had been killed over Paris.

Mr Pain could offer no interpretation of the incident. To him it was a complete puzzle. All he knew was that it had happened. To the interviewer he seemed to be a man of intelligence and integrity, not a 'show-man', and he appeared to lack exaggerated beliefs of any kind. The question of telepathy was discussed and he said he felt more inclined to accept reports of spontaneous cases of it among unsophisticated people than he did to accept the experimental evidence, as he had friends among members of the Magic Circle and had seen how easily it could be faked.

From a review by J. E. Baldwin of 'Stars and Men' by Harlow Shapley (Elek Books Ltd.) in the New Scientist, 12 March, 1959.

... A large part of the book ... concerns the successive adjustments that we have had to make in our view of the importance of

the Earth. Until the sixteenth century regarded as the centre of the Universe, it then became a planet moving round a central sun. Thirty years ago the sun was moved by astronomers from a central position in the Milky Way to a situation far out on the edge of this great disc of stars. The number of stars making up the Milky Way is about 10^{11} or something like the number of raindrops falling in Hyde Park in a day's heavy rain. Stars similar to the sun are very common. We now know that outside the Milky Way there are very many other similar systems of stars. There are perhaps 10^{11} within the view of the Palomar telescope . . . it seems now much more likely than it did a few years ago that the formation of planets is a relatively common occurrence among the stars. On the assumption that there is no vital principle in living material which cannot be made by the action of sunlight on chemical compounds at the right temperature, the existence of life on planets close to some of the 10^{22} stars in the visible universe is almost certain. There may be a million inhabited planets even in the Milky Way. . . .

From the British Journal of Medical Psychology (Vol. XXXII, pt. 1, 1959). James Anthony, 'Sleep Disturbances' (p. 25).

THE dream image appears quite early in childhood, sometimes during the second year. According to Piaget (1929) it participates in the general *realism* belonging to the first seven years during which the child is said to suffer from the confusion of a dualism. As a result of this, the dream becomes a concrete experience that comes into the bedroom at night to visit the child. *Another person in the room would also be able to see the dream.* [My italics, Ed.] The question arose in this project as to whether this particular perspective of childhood added to the terror of the night attack by adding reality and a third dimension to the dream particularly during the waking and falling asleep periods.

From 'We're Strangers Here Ourselves' by Claude Cockburn in 'Punch' (18 February, 1959).

Time *circ.* 2032 A.D.

. . . her para-sensory perceptions were uncommonly highly trained. She had, as the saying went, 'enormous Rhine'. . . . She could not only tell, once she got on your beam, just what you and half a dozen other people in the room were thinking (that was telepath-training rather than pure Rhine) but she could also tell what your mental and physical situation was going to be five hours from now. She could often parasense the day after tomorrow's news events. By just thinking in a certain way—'using her Rhine' in the collo-

quial phrase—she could move light objects about without touching them.

NOTICE

WE regret that in the June *Journal* (p. 80), in a review on Michael C. Perry's book *The Easter Enigma*, the writer of the Introduction, Austin Farrer, was described as a 'Fellow of Trinity College, Cambridge'. This should have read 'Fellow of Trinity College, Oxford' and we apologize for the slip.

ADDITIONS TO THE LIBRARY

Life is the Healer by Eileen Garrett. Published by Tomorrow Book Service, 1958.

The Tibetan Book of the Great Liberation by W. Y. Evans-Wentz. Published by The Oxford University Press, 1954. Price 42s.

Strangers in my Body by Evelyn Lancaster and James Poling. Published by Secker & Warburg, 1958. Price 18s.

A History of Magic & Experimental Science by Lynn Thorndike. Vols. 3-8. Published by the Columbia University Press, 1958. Vols. 3-6 price 68s., Vols. 7 and 8 price 80s.

The Secret of Life by Georges Lakhovsky. Published by William Heinemann Ltd., 1939. Second-hand.

Death cannot Kill by Horace Leaf. Published by Max Parrish, 1959. Price 16s.

Adventures in the Supernormal by Eileen Garrett. Published by Garrett Publications Inc., N.Y., 1949. Price \$3.00.

Exploring the Unseen World by Harold Steinour. Published by The Citadel Press, New York, 1959. Price \$4.95.

Les Fantomes de Trianon by C. A. Moberly and E. F. Jourdain. Published by Editions du Rocher, Monaco. Price 1,350 francs.

Das Weltbild de Parapsychologie by Peter Ringger. Published by Walter-Verlag, Olten, Switzerland, 1959.

Psychical Phenomena by Fr. Reginald-Omez, O.P.S. Published by Burns & Oates, London, 1959. Price 7s. 6d.

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